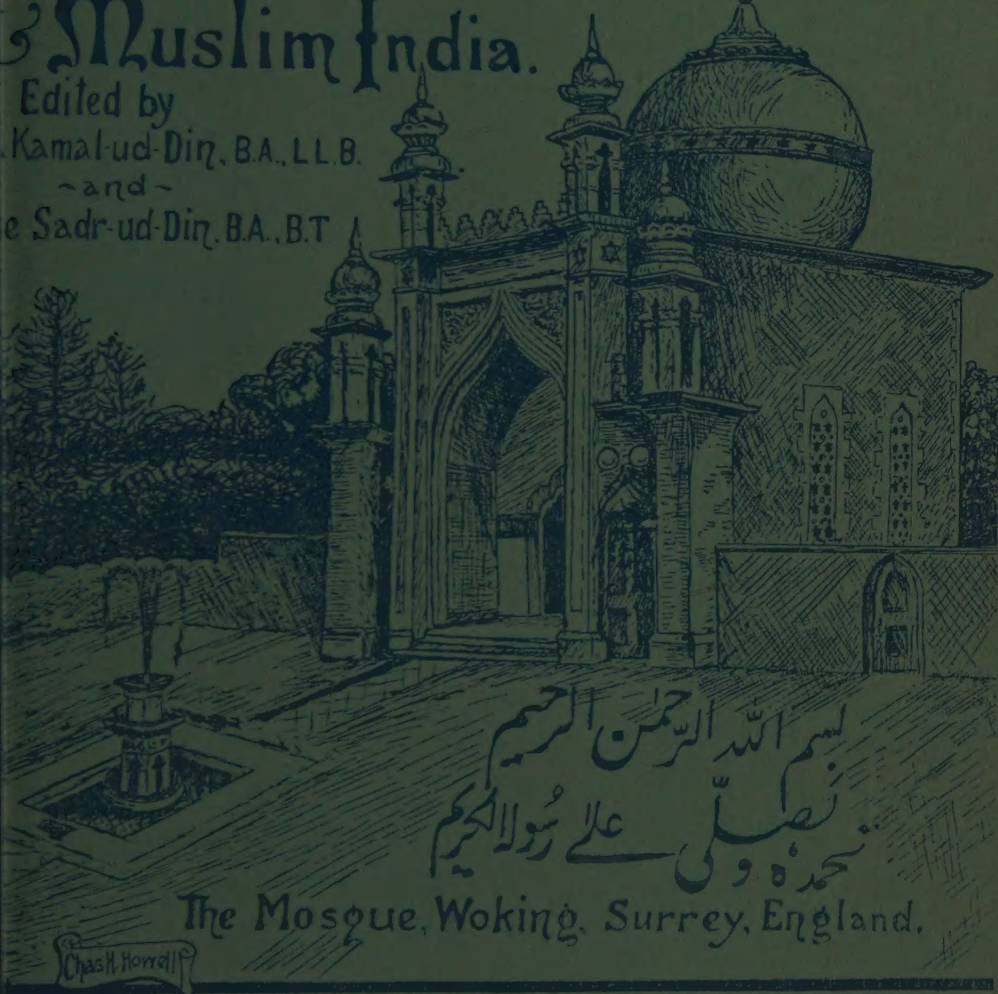


Islamic Review

of Muslim India.

Edited by
Kamal-ud-Din, B.A., LL.B.
-and-
Sadr-ud-Din, B.A., B.T.



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اسلامک ریلوے کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اسلئے سر دست رسالہ قریباً ڈیوڑا کر دیا جے۔ آئندہ ممکن ہے بہت جلد حجم اور بڑے یا رسالہ مہینہ میں دوبارہ موجود قیمت سال روان اس وقت بعض سے بحاب پانچ روپیہ وصول ہو رہی جے۔ اور مینہ قیمت رسالہ سات روپیہ کر دی جے۔ اسلئے مین ان احباب مستقیم میں عرض کرتا ہوں کہ یہ رسالہ تا جراتہ اصول پر نہیں چلایا گیا۔ غرض یہ جے کہ اسکی قیمت سی کا پیمانہ مفت غیر مسلم دنیا میں تقسیم ہوں۔ اسلئے رسالہ کی اس غرض کو مد نظر رکھ کر اگر یہ احباب خود بخود زائد قیمت بجے یا لاہور میں پھیلدین تو ان کی فائزیت والا مین یہ امر بھی خدا پر چھوڑتا ہوں۔ یہ رسالہ تو یہی کافی ٹوفہ جے کہ اسلام کا درخشندہ چہرہ نہ صرف غیر اسلامی دنیا پر چلنے لگے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا جے خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو جاتا جے۔ کل اسلامی دنیا از سر نو اصلی اسلامی زندگی کی طرف آ رہی جے۔ جن خدایاران رسالہ کا حال سی در بیان مادہ سے شروع ہوا جے وہ اپنی اگر گندہ شے سن کا نمبر منگوا کر بحاب شروع سال سے دست کر دین تو رسالہ سے بہت سا بوجہ بٹکا ہو جاوے گا۔

لیونکہ متفرق بحاب علی کی زیادتی کو چاہتے ہیں اور بیان گنجائش نہیں۔ میری غرض تو یہ جے کہ حقدار ممکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں جو میرا مانہ بنائے وہ عند اللہ اپنے آپ کو ماجر کجے۔

خواجہ کمال الدین Khwaja Kausaluddin

IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the *Islamic Review*, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager.

The Mosque, Woking, England.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA.

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NOTES.

It is very gratifying to note that since we announced last week that there were two ways of joining the Muslim Faith, several ladies and gentlemen have availed themselves of both. They have either submitted letters indicating that they are Muslims or have come down to either of the two places for declaration:—

The Mosque,

Oriental Road,

Woking, Surrey; or,

The Lindsey Hall,

Notting Hill Gate,

London, W.

The Lindsey Hall meetings are confined to Fridays, on which days Services are regularly held at 12.45.

The Mosque, Woking, is continually open, and visitors can call any time. Sunday Services are held there at 3 p.m.

For the information of such persons as have been inquiring about the gentleman whom they should expect to see at the Lindsey Hall or the Mosque, we notify his name and address:—

**The Maulvie Sadr-ud-Din, B.A., B.T.,
Imam of the Mosque,
and Editor of the "Islamic Review
& Muslim India."**

CONVERSIONS.

We do not as a rule give publicity to the names of those ladies and gentlemen that embrace Islam, but in some cases we take pleasure in doing so. We are inserting elsewhere an announcement made by a lady, whose words will be of interest and full of meaning and expressive of broadmindedness of Islamic doctrines, which confirm rather than condemn the missions of all the prophets that were raised from time to time before the advent of the great Apostle of God—Muhammad (may peace and blessings of Allah be upon him!).

We also feel overjoyed to record the conversion of a gentleman who undertook a long journey with a view to getting a personal knowledge of the people who profess the faith of Islam before adopting it. He was known to us already, for he had been in correspondence with us, but we were eagerly looking forward to the day that would give us the pleasure of seeing him. We were very happy to receive him at the Mosque, and derived much pleasure by entering into conversation with him. We have been very much impressed with the sincerity of the gentleman, who has been endowed with a charmingly dignified personality. Towards the evening our esteemed brother made his declaration at the Mosque, and earnestly joined the evening prayers. "Basheer" was the Muslim name given to him by the Imam of the Mosque.

We hope his sincerity and firm belief in the Almighty and Merciful Allah will bear fruit, and his earnest endeavours to promote the cause of Islam, which is in perfect accord with the human instincts, and which is consequently a religion of Nature, will be crowned with success and amply rewarded by Allah.

LORD MUHAMMAD.

O FLOWER of all the prophets,
Teacher of truths divine,
Thou vision of God's beauty,
The whole world's love be thine.

The messenger of Brotherhood
And of God's unity,
Thou treasure of Arabia,
May we grow like to thee.

So pure thy heart, so fine thy form
That it no shadows cast,
Great with the great thou did'st appear
And with the small always so near.

O tolerance sublimely shown
To Christian or to Jew,
"They also have a soul," thou cried,
"Why limit God to few?"

MUSHTARI.

MUHAMMAD VICTORIOUS.

LESSONS FROM MUHAMMAD'S LIFE FOR THOSE WHO CARRY THE PALM OF VICTORY.

II.

THE Prophet of Allah now proceeded to execute the great object of his religious aspirations: the purifying from the idols and symbols of idolatry of the sacred edifice which commemorates the Unitarian religion of our venerated prophet Abraham. The soul of the father of nations must have danced for joy when his descendant Muhammad vindicated his honour and the

unity of God by demolishing images which overcrowded the building. As many as three hundred and sixty idols were dragged down from their pedestals—the number representing the days of their calendar year—each day being held to be influenced and controlled by a particular idol. Among these, the most prominent was Hubul, which was held to have the power of granting rain. It was, of course, a cherished object of worship among the inhabitants of the scorched and thirsty desert.

“FIGURES OF ABRAHAM AND ISHMAEL.”

The very exponents of the Unity of God—that is, Abraham and Ishmael—were not spared by the idolatrous hands that were prone to impart a diabolical uniformity to the atmosphere of the place: they were represented with divining arrows in their hands. Muhammad, who was proud of having inherited the blood of Abraham, felt shocked to behold their memories disgraced. Abraham could never have dreamt of such a diametrically opposed misrepresentation. But the worthy father must be proud of the worthy son who retrieved his good name. “An outrage on their holy memories,” said Muhammad, “being symbols of a diabolical art which they had never practised.” The resentment was instantaneously carried out, and their statues were obliterated. Muhammad was pre-eminently a man of action: he displayed a remarkable consistency and constancy of character; indeed, he lived up to his professions. If he announced that his mission confirmed the missions of the prophets that preached prior to him, he was found to uphold their cause and to restore their honour. He supported and vindicated the claims of Jesus against the Jews, and reclaimed Abraham’s revered name from the defiling hands of the idolaters.

ANGELS.

There were paintings also depicting angels in the form of ravishing beauties. “The angels,” observed Muhammad, “are no such things. They are ministering spirits of the Most High, and of too pure a nature to admit of sex.” The paintings were accordingly at once effaced.

A CURIOUSLY CARVED DOVE.

Even a dove, which was a piece of odd carving, was broken, for it was a false representation of the spirit of God that descends upon prophets to deliver revelation.

The Apostle of Allah (may He shower blessings on his hallowed name!) then addressed the people, setting forth very clearly his fundamental doctrines, and announcing the achievement of the triumph of the faith as a fulfilment of a prophetic promise through the grace and the most powerful hand of the Almighty. Shouts in response burst from the multitude of the faithful. "God is the greatest!" "God is the greatest!" There is no deity but Allah, and Muhammad is but His prophet," was the universal chorus.

At the conclusion of the religious observances, the victorious Prophet took his seat on the hill of Assafa, and the people of Mecca, male and female, went past him, taking the pledge of fidelity, and renouncing idolatry. One could see quite clearly that he was scrupulous in keeping in view strict observance of the oneness of Allah, on which he was jealous and honourable. In the midst of his triumph and demonstrations of loyalty to him, however, he rejected all homage paid exclusively to himself, and all regal authority. **"Why dost thou tremble?"** said he politely to a man who approached him with timid and faltering steps. **"Of what dost thou stand in awe? I am no king, but the son of a Koreshite woman who used to eat flesh dried in the sun."**

His leniency and forgiveness were equally conspicuous. The once haughty chiefs of the Koreshites appeared with abject countenances and heads hung down before the man whom they had ruthlessly persecuted and on whom they had inflicted violent outrages, because he would preach and proclaim the unity of God. They knew, too, to the full that Muhammad was Al-Ameen—*i.e.*, the most trustworthy and the safest. "What can you expect at my hands?" demanded he. "Mercy, O generous brother! Mercy, O son of a generous line!" "No punishment shall be inflicted upon you to-day," announced the mighty but merciful Apostle of Allah, Who is the Most Merciful. He was true to his character sketched by God in the Quran: "We have not sent thee but as a blessing for the people of the whole world." A public crier was ordered to be sent round to notify that the life and property of the people shall enjoy immunity from destruction, and that their interests shall be safeguarded, and that their honour shall not be subjected to any defamatory treatment. Their crimes could not be surpassed in gravity, but no forgiveness was too

much for the magnanimous and patriarchal heart of Muhammad, who brought real peace into the world. Where his power was able to break down the physical resources of the Arabians, his heart, his magnanimity, and his generous treatment won over the hearts and instincts of the people. What a consummate victory! It was never granted to an earthly king to have complete sway over the hearts of his subjects.

A CONVERSION.

DEAR MR. DEEN,—I enclose my announcement. I hope you will allow me to join the Muslim Faith.

LA-ILLAHA-ILLALLAH.

MOHAMMADER-RASULELLAH.

I do hereby testify that there is no other god or object of worship and to be served but one—Allah; I do testify that Muhammad is the Prophet and Messenger of God—Allah. I do not believe in the divinity of Jesus Christ, but I accept him as a prophet of God with other prophets, like Abraham, Moses, Solomon and David, &c., and others. I believe in the Divine message of all the prophets of the world, and do not make any distinction between them. I do accept the Quran as the last Book of God to perfect religion. I do promise to act according to the injunctions of the Quran, and lead a Muslim life. God help me so. Amen.

SARAH.

THE TEST OF FAITH.

At this present time, more possibly than in any other of which we have knowledge, our faith in the All-Merciful is put to the severest test. We know that it is our duty to accept without a murmur all the trials of life, that Allah is ever with us, and that, ultimately, all that He allows must be for the best, because the All-Mighty and All-Wise cannot do wrong. The scourge of life's heaviest vicissitudes is upon us, and we look around for explanations to account for the dire visitation. Christian countries are primarily involved in the wholesale slaughter; Muslim countries have been dragged in,

and yet how unfair it would be to attempt to saddle either Christianity or Islam with the terrible injustices, cruelties, and, apparently, senseless sacrifice of precious human lives! What is the cause, for cause there must be? Is it intellectual progress which has blunted simple faith in God? Has the worship of worldly power and dominion obscured the view of heaven? With the scourge comes the resignation to the Will of Allah and the patient bearing of those afflictions which we are powerless to avert, and which come upon us without any apparent or special wickedness of our own.

In the face of such a crisis—for the bringing about of which no existing religion can possibly be held in any way responsible—how trifling appear the differences between Islam and Christianity, the sister-religions of East and West! In the face of such colossal convulsions of humanity we should not worry about minor points so long as we are united in a great fight for truth and justice. Forms, ceremonies, and dogmas of Churches sink into insignificance beside this *practical demonstration of unanimity in a righteous cause.*

How grand, how magnificent is the spectacle of Muslims and Christians arrayed on the same side in such a struggle! This concerted action will do more to cement the friendship of our Eastern and Western Brethren than all the arguments of the learned could ever bring about, *for we have bled together in a sacred cause*, and are now comrades in arms for ever. I do not think anything ever gave me so much genuine satisfaction as the news of the spontaneous and unanimous decision of the Muslims and Hindus of India to fight the good fight with the Christians, for it showed how truly we are *at one in the fundamental principles of right and wrong*, and I felt quite proud that I had penned those few simple lines on the East and West long before there was any suspicion of an European War :—

“ It had been said we could not meet,
 Or join in prayers for further grace—
 Together reach Thy Mercy Seat—
 Or mingle praise in the same place.

O Heavenly Father, Thou hast shown
 To us, Thy loving, faithful sons,
 How brotherhood has quickly grown
 Insep'able while time still runs.

In all the ages of the past,
 In all the future years to come,
 Thy Name alone can bind us fast,
 Whilst we can say 'Thy Will be done.'

Great Allah, Lord, our God, Our King,
 Who knowest what for us is best,
 We praise Thy Name and loudly sing
 The fusion of the East and West."

Perhaps I should apologise for quoting these lines of my own—little I thought at the time of writing how soon they would materialise. We shall now hear less about the antagonism between the religions of the East and West, and let us hope that a broader spirit of toleration will prevail for the future. If only the line of demarcation between right and wrong is more clearly defined, as a result of this terrible clash of arms, we shall not have fought in vain. When all is over, the nations of the world will also realise that the height of civilisation and intellectual advancement do not necessarily go hand in hand with a sense of justice and morality, and that both are worthless unless accompanied by simple faith in God and surrender to His Will. In the Muslim world there can never be a thought of allowing so-called reason or learning to usurp the place of God in the heart, and I feel convinced that the cause of Islam will be advanced by the straightforward line taken by its votaries in the present crisis. The respect of the world is not to be despised, and this respect the Muslims have unquestionably added to by so unflinchingly carrying out the teachings of the Holy Prophet.

HEADLEY.

"THE SOUL'S AWAKENING."

In the soul's midnight watches,
 When sweet slumber seals the eyes,
 Oft our faith on pinions rises,
 Glimpses pass of Paradise.

All are actors in this pageant,
 To rehearse their part awry,
 Some seek laurels by the wayside,
 Others toil and sigh and die.

Oh, the camera ever turneth,
Upside down it all must be
Till His purpose is accomplished,
And the soul from doubt set free.

Lend a hand, the waylay'd wanderer,
Bent and trembling on his staff,
Sixty years of life seems wasted,
Now he found the code at last.

Seal the bond of Muslim brother,
Give thy hand of fellowship,
Heed the stanzas of the Quran,
And thy feet will never slip.

Many thousands are rejoicing
That their number swells and swells,
Like a stream bears heavy waters,
Floods are born of little wells.

Many warriors died in battle
For a holy, justly war;
Peace be unto them from "Allah,"
And sweet rest for evermore!

What a Mecca of believers,
We are sure, have gone before;
Light the torch, we are receivers
At the "ever open door."

Thou, the Source and the Sustainer
Of this mighty Universe,
Once again we ask Thee boldly,
Let the darkest cloud disperse.

Let us pierce into the clear light
Islam is the highest phase,
There to strike the true chord ever
And the "Victor's" Standard raise.

London, December 16, 1914.

MARIE PERKINS.

REASON.

IN the present age, when the faculties of every person are trained in the most beneficial way, when the intellect is sharpened through contact with the material civilisation which exists in the West, it is necessary to analyse all our requirements in the light of common-sense. When we are in business we bring all our powers to bear upon the bargain we are driving; when experimenting we do not let failure deter us from our object, but we learn through our mistakes. If a person tells us that

such a thing is so, we evolve the matter in our mind, and may agree or differ; if we attend a lecture we are ready with questions and criticism. Let us look at our spiritual advancement, and bring this same light to bear upon our own creed. If we read an ordinary book we carefully note those portions which appeal to us, and we may utilise those fragments in our ordinary daily conversation to enforce a point more clearly. We must not accept a thing because someone tells us that this is so; we must investigate for ourselves. Allah has, in His Mercy, given us that great gift of common-sense and Reason, and we must not bury this in the earth and forget it, being blindly led by the opinions of others; we must strike out for ourselves. Suppose for a moment that it had been a generally-accepted fact that the world was flat, and that no one took the trouble to investigate this, we should still be in ignorance of the very planet we occupy. If we had been informed that the sun, moon, and stars were lamps merely hung for our illumination in the firmament, should we to-day fully appreciate these great gifts of our Creator? Man himself, complex being that he is, has not refrained from investigating his own physical frame, but has learnt to know himself thoroughly. Our daily lives are full of acquiring knowledge in one direction or another. We learn everywhere, and so we see the manifold uses of all that has been created for our service. Truly we realise every day more and more that Allah is "Rahman," that He has anticipated and prepared for every one of our needs, also that He is "Raheem," in that He has given us these powers of investigation to know His creation more thoroughly, to utilise His gifts, and so bring benefit to ourselves. If we deliberately misuse these, or do not trouble to fully appreciate them, and so err, we only bring about our own punishment. The conception of God in other religions is that of a Being who alternately loves and hates, that He some sometimes pours out His benefits upon mankind, and at others brings to pass the most terrible calamities. He was looked upon as the Deity who did not create mankind impartially, but chose one race as His people, and made all others to be their slaves. Thus we find superstition rife in these countries. Every cloud is an omen, every tree, every bird, the sun, moon, and stars, voice His pleasure or displeasure. These things are in the way of a true understanding of His nature, and therefore the necessity for the advent of our Holy Prophet

(on whom be peace !) was imperative. The prophets before him had preached the true God, the God who created mankind and cherished him ; but national feelings had crept in, and each tribe, each nation, according to its own environment, had chosen a conception of the Deity which pleased them. Even in the lives of great leaders of thought we find the national bias unconsciously creeping in. Jesus himself, as a Jew, regarded other nations as "dogs," even when with a Syro-Phœnician woman, who sat at his feet and besought him to heal her daughter. He sent his disciples to the "lost sheep in Israel," and had no conception of a world-wide mission, if we are content to take the words of the New Testament. The command, "Go ye into all the world and preach the gospel to every creature," which is contained in the last portion of St. Mark, is rejected by the Christian Church itself as spurious, as an interpolation : "The concluding fragment, xvi. 9-20, does not belong to the original gospel, but was added at a later, though still early date, perhaps to supply the place of an original ending now lost." Thus we can see that God was still misunderstood by people in those days, and it was only when the Christians (who were then but a small sect of Judaism) began to migrate that these words are put into the mouth of Jesus. One can understand how these people, coming into contact with the culture and civilisation of Rome and Greece, realised their own shortcomings, and becoming more broad-minded they began to understand that the Jews were after all but a fraction of humanity. St. Paul, as a philosopher, altered these pure ethical teachings of Jesus—whom, by the way, he had never seen—into a complex system of metaphysics, and his school of thought developed these ideas into a concrete doctrinal form at the various councils. The sayings of Jesus himself are lost in a labyrinth of additions. Those early Christians used to gather together and discuss points of variance and councils had to debate such points as "Does woman possess a soul?" "Did the Holy Ghost proceed from the Father alone or from the Son as well?" "Was Jesus man or God?" Then at last the Trinitarian school of thought triumphed, and persecution of those who differed from this powerful body began ; thus freedom of conscience, liberty of thought, were stifled for centuries. Could anyone dare reason with a cleric when for so doing he might be branded as a heretic and burnt at the stake? Thus, as far as Christianity was concerned, further progress was

impossible. This is quite contrary to God's will. We find that nothing stands still, everything progresses. Nature continues to evolve, fresh needs arise, further ideas come forward; and in spite of all efforts the sacred lamp of Reason still shines forth. Are we not, therefore, indebted to that great Prophet who said: "I was not sent but as a blessing to mankind"? Mankind has truly been blessed in him. He taught us that we are all God's family, that God does not hate mankind, that He does not punish us for the action of an early ancestor of ours; that we are not defiled from birth with sin as a part of our inheritance. He tells us that "I am no more than man; when I order you anything respecting religion, receive it; and when I order you anything about the affairs of the world, then am I nothing more than man." Jesus brought the same message, but his followers never understood him rightly; his time with them was too short, and their mental capabilities, being those of simple peasants, could not grasp his metaphor, but accepted the letter. Let us not forget that Muhammad (on whom be peace!) encouraged the use of reason and thought; he gave the stimulus that was needed to the decaying world of that day. Sunk in ignorance, the world waited the clarion cry of the Messenger of God, and from Arabia the Voice came to arouse and invigorate mankind. Whilst Europe was sunk in deep superstition; when the use of science was condemned; when investigation branded one as a heretic; when experiments caused one to be burnt as a wizard or a witch; when man grovelled at the feet of the clerics. In Islam, what a different picture! Colleges were established, in which the highest philosophy was taught, scientific discoveries were made, and the Islamic world was the seat of learning for the whole of the universe. Let us use our powers of discernment; do not be led by others, do not condemn, as some ignorant men do, other creeds. Remember that religion is the true fountain-head of knowledge. If a religion condemns the acquisition of learning, then that religion is contrary to the will of Him who created us. Islam has ever been in the van of progress, and Europe owes a debt that she can never repay. We have history to guide us, and therefore why shut our eyes to facts and calumniate Islam, which preserved all the teachings of those great Greek and Roman philosophers when Christendom condemned their writings to the flames?

Let us remember some of the sayings of our Holy Prophet (on whom be peace and eternal felicity !):—

“Philosophy is the stray camel of the faithful; take hold on it wherever ye come across it.”

“Go in quest of knowledge even unto China (*i.e.*, to the end of the earth).”

“Seek knowledge from the cradle to the grave.”

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.”

“Who are the learned? Those who practise what they know.”

“Excessive knowledge is better than excessive praying.”

“It is better to teach knowledge one hour in the night than to pray the whole night.”

“The desire of knowledge is a Divine commandment for every Muslim.”

“The ink of the scholar is more holy than the blood of the martyr.”

One hour's meditation on the work of the Creator is better than seventy years of prayer.”

These will serve to show how it was that the followers of such a Prophet were able to illumine the whole world with their discoveries, who kept the torch of learning aloft when dragged in the mire by the exponents of other creeds. Thus we can see that Muslims were bound to investigate all the forces around them, that they were not to be narrow-minded bigots, accepting theories as facts; and if that famous man, the author of “The Age of Reason,” had only had the opportunity of studying Islam first-hand, no doubt he would have realised that his own beliefs were those of Islam. He said: “I believe in one God and no more, and I hope for a future happiness in the life to come.” He analysed everything in theology from the common-sense point of view, and this led him to reject Western dogmatics: his mind soared higher than petty quibbles and hair-splitting humbug and cant, and he attained a better knowledge of God than his traducers. Islam believes in one God, the Creator, Cherisher, and Sustainer of all mankind: a Being who gives all impartially, Who is the common Father of all nations. It teaches moral responsibility, that our own actions bring about our rewards or punishments, that we must not lay

our burden on another, but render an account ourselves. We are thus fully equipped for the battle of life, and make or mar our future. The idea so prevalent in the West—that God will reward you if you do good, therefore do good for this reason; also, if you act badly you will be severely punished, therefore be good from fear of punishment—is like tempting a boy to behave himself by offering him an apple whilst holding a thick stick in view to make his decision sure. Is this not a false idea? Does it teach one to do right because it is just, and to shun evil because it is wrong? Will a man be induced to become a finer moral being by threatening him with the terrors of a lake of fire and brimstone? Is it not better to appeal to man's sense of reason, to show him the proper way because it is conducive to his well-being? Do not hide away knowledge from him, for the religion which does this will fall by knowledge being acquired secretly; do not forbid him to make use of the faculty of Reason which God has given him, but, as Islam bids, give him every facility in this direction, and he will evolve and gradually approach perfection, and thus benefit his fellow-man. Our Holy Prophet says of Reason "God hath not created anything better than Reason, or anything more perfect or more beautiful than Reason: the benefits which God giveth are on its account: and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishments." Thus Reason is given the highest place in Islamic thought, and the world to-day is indebted in a great measure to that noble Apostle of Reason who exhorted his followers to advance in every respect, and who were the teachers of humanity. Let us therefore critically examine our own creeds and look at them in the light of common-sense: if they stand this test they are from God, if they fail then what manner of men should we be if we still clung to these beliefs? Our religion must stimulate our actions, and bring about a better understanding of God, of His wonderful provision for our benefit, and of man himself. We shall then become reasonable, logical beings, and our petty prejudice and bias will vanish, and harmony and progress will be established on this planet of ours.

JAMEELA MAUDE ETTRIDGE.

What! Canst thou then make the deaf to hear or guide the blind and who is in palpable error?—The Quran (Sura xliii. 39).

"A DREAM!"

THROUGHOUT the stillness of the night,
 'Mid troubled dreams quite sore,
 I stood without those gates so bright,
 Upon that wondrous shore!

When lo, a trumpet blast I heard,
 Which shook the earth below,
 While dazzling lights my eyelids blurred,
 With lustre all aglow!

Soon hosts of souls began their flight,
 Arising hand in hand,
 Until they reached the Heavens bright,
 In one tremendous band!

And then the gates swung open wide,
 As if a magic wand
 All other arts had quite defied
 Except that Mystic Hand!

Then in I passed me with the throng,
 With trembling feet that trod
 A path which led with gold made strong,
 Unto the Throne of God!

And down I cast me on my face!
 Full well I knew that I
 Must seek for pardon, and for grace,
 Of Him Who is Most High!

At first He spake in accents low,
 At doth the summer breeze
 Upon the brooklets as they flow
 Beneath the sunlit trees!

And then I heard Him cry "Well done!"
 To those who stood around,
 For them the Goal of Life was won,
 A welcome greet they found!

At last on me His eyes were cast,
 I felt His look of scorn—
 "There's nought in all thy worldly past
 But sin, since thou wert born!"

The sweat stood thick upon my brow—
 I knew my fate was sealed—
 Methinks I hear His anger now,
 At what He saw revealed!

With this my dream came to an end,
 I sprang right out of bed,
 And sank upon my knees to bend
 My sore and troubled head!

I prayed that He might give me strength,
 Throughout the coming years!
 Uphold and guide me till at length
 Joy would replace my fears!

BEATRICE MOHAMED
 (Author of "Adrianople").

ISLAM, A HAPPY MEAN BETWEEN CHRISTIANITY AND JUDAISM.

ISLAM is a sister-religion of the two great religions Judaism and Christianity. All these three religions have common traditions and a common denominator. Nobody doubts that Judaism and Christianity are inter-related; every Christian believes in Moses, and also in the Old Testament. Both Judaism and Christianity believe in Abraham, and it is there that Islam also meets them. Abraham is said to have been the first Muslim. Muhammad came to regularise and codify that old and simple monotheistic Faith of Abraham. Islam perfected not only that Faith, but all the possible faiths: Islam is a common tie which binds together all faiths. But it is a very happy mean between Judaism and Christianity. Why Christ came? To free Judaism from those stiff chains of ritual and ceremony which had been put round about it; to make Judaism more spiritual than formal. To a certain extent Christ stands in the same relation to Judaism as the great Gautama stands to Brahmanism. Both tried to cut asunder the fetters of caste and the bonds of rituals. The task before Budha was greater, and his achievement also higher. But Budha and Christ both went too far in their efforts; they made religion a sort of impractical philosophy, abstruse and dreamy, rather than a living force and belief guiding men on the right path to the ultimate goal.

Budha renounced his kingly throne, and cut all the social bonds he had; the prince became a hermit, because he, even the "all-wise," had found it impossible to reconcile the cares of this worldly life with his spiritual cravings. Christ also is said to have obliterated from his memory all the worldly and social relations, to the extent that once he rebuked his own saintly mother with "Woman, who art thou; what have I to do with

thee?" while Budha set a personal example, almost impossible for others to follow, how to evolve a *super-man*. Christ, according to the belief of his followers, never could mean to be an example to his people, because he himself claimed to be more than human—a begotten Son of God: a position which no human being could expect to reach. In contradistinction to Budha and Christ, Moses' mission was extremely practical. He was out-and-out a Law-giver. He laid down extensive laws, although not quite complete; but those that he did lay down he wanted to be followed actually to the letter. To him formalism was everything, and it was impossible to get salvation unless the man acted upon those laws and rituals which he had laid down. Those laws were wise and practicable laws, and he wanted the most rigid adherence to them.

Although distinct radically from each other, Judaism and Christianity have one thing common—both have absolved man from individual responsibility. They differ remarkably from Buddhism in this respect; Buddhism has once burdened humanity with personal responsibility, and made it impossible for ordinary individuals inhabiting this earth to achieve the goal and yet to remain active members of the brotherhood. Judaism has certainly laid down very strict laws, as has been said before, but because it has confined salvation to the Israelite, and it is not in the power of human beings to enter into that fold, salvation has become beyond the reach of the larger portion of mankind, and so has the idea of individual responsibility been killed.

Christianity is devoid of laws and rituals. Baptism is perhaps the only ritual in it. To a Christian the only passport for salvation is a belief in Christ, and baptism. Christ has already atoned for the sins of all his believers. If I have been baptised and I believe in the *Saviourship* of Christ, I may go on committing the blackest sins; yet because Christ got himself crucified I shall get to salvation. Thus has all the idea of personal responsibility been crushed.

Now take Islam, and its claim to be an intermediary religion will become quite clear.

Muhammad's mission was to make man—every man, high or low, rich or poor, soldier or sailor—a perfect man as long as he lived on this *terra firma*, and to make him a worthy citizen of the "Kingdom of God"

when he left it. He discarded the idea that any particular race or people was the chosen of God and had the monopoly of salvation. Unlike Moses, he extended salvation to the whole of humanity; yet, quite like Moses, he promulgated universal laws for the guidance of humanity. Unlike Christ, Muhammad made salvation dependent not only on a belief in this prophet or that prophet, but upon *actions*; yet, quite like Christ, he gave more attention to the spirit of the laws than to the letter or formalism.

Muhammad boldly announced that everybody will be judged by his actions. He definitely said that one cannot secure the salvation of the other. The belief that every man is born a sinner was reversed. The theory of atonement and intercession was exploded. It was distinctly affirmed that every individual—the highest and the lowest—was responsible for his actions. He will reap as he will sow. True to that principle, Muhammad laid down comprehensive laws to guide the whole humanity—men of every nation, race, colour, country—to right actions. All the Muslim religious laws are called *sharā*—the highway. They are the highway—the easiest, the broadest, the cleanest and the shortest road to the ultimate object of humanity. As will be seen, Muhammad, like Budha, laid the greatest possible stress upon personal and individual responsibility. But while Buddhism is only a philosophy and meant for hermits alone, Islam is a natural, universal, democratic, Faith which, to quote from the miracle of Muhammad, “though treating in the first place of the relation of humanity to the Creator, also teaches all that is essential to the life of a peaceful citizen, a brave soldier, a loving husband, a devoted wife, a dutiful son, an affectionate parent, a righteous man, a judicious administrator, a critic scholar, a shrewd man of business,” and which makes the whole humanity one brotherhood.

Like Judaism Islam has laid down exhaustive laws, but it has also said, “La yukallifullabo Nafsan ill wusaha”—God does not put burdens upon any soul which cannot be borne by it.

If Islam has allowed animal sacrifices, it has also said that “the blood and flesh does not go up to God, it is only the piety that reaches Him.”

If Islam has set fixed forms of prayers, and if all the Muslims have been asked to uniformly turn their faces

towards one direction while saying their prayers, they have also been eloquently warned,—

“There is no piety in turning your faces towards the East or towards the West, but he is pious who believes in God and the Last Day, the angels, the scriptures, and the Prophets, who for the love of God disburseth his wealth to his kindred, and to the orphans, and to the needy, and to the wayfarers, and to those who ask for, and for the redemption of captives, who observeth prayer and giveth alms, and who is of those who are faithful to their engagements when they have covenanted, and who are patient in adversity and hardship and in times of trouble. These are they who are straight. These are they who are pious.”—(Al-Quran.)

In Islam faith or belief and right actions go together. The Quran lays great stress upon prayers, but also upon alms and charity. Islam takes care of the body and of the soul, of this terrestrial world as of the celestial. The prayer it recommends to the Muslim is :—

O God ! bestow upon me all that is good in this world and all that is good in the last.

Islam seeks the highest evolution of the soul of the man. It advises him when in distress to seek comfort in patience and prayers, and then says : “But this will be difficult except to those who are humble among men, and who believe that they will meet their God, and that they are moving towards Him.”—(Al Quran).

AL-QIDWAI.

THE PROPHET AND THE JEW.

By our esteemed brother MUSTAFA H. M. LEON, Ph.D., LL.D., F.S.P.

SOME there be who hasty are, and heed not what they say ;
 Others think before they speak, and evil keep at bay :
 To all of such, where'er they be, a story old and true,
 Of what God's Prophet did and said, e'en now I'll tell to you.
 It chanced among the Ashab there, one day the Prophet sat ;
 Abu Huraira, too, was there, likewise his friend, the cat ;
 Omar and Othman, too, were there, ever their names be blest !
 And Abu-Bekr, wise and bold, sat there among the rest ;
 Ali, God's lion, foremost he, for ever in the fray,
 Scholars and warriors, mighty men, were present on that day :

Attentive they, that in their minds, they thus could treasure well
The words they heard, like precious pearls, which from the Prophet
fell.

But while they sat with list'ning awe, lo! there across the square,
With measured tread, some mourners came, it was a corpse they bare.
Straightway the Prophet ceas'd his speech, his utterances so good,
And as the bier did pass him by, respectful, Ahmed stood.

"Rosul-Allah!" then one did say, "why dost thou stand so here?
Know not thou, it is but a Jew, whose corpse lies on yon bier?"
The Prophet turn'd, and as he turn'd, light flashing from his eye,
In accents clear, yet soft and low, 'twas thus he made reply:

"That 'tis the corpse of a poor Jew, brother, I know full well.
But what of that, a Jew's a man, who on this earth doth dwell,
He hath a soul, immortal, that for eternal time,
Will still live on, to dwell for aye, in its appointed clime.
From that Jew's life, from that Jew's fate, we should example take,
And copy all was in him good, the evil e'er forsake,
As once liv'd he, so now we live, and in our time must die,
And stark and stiff, like yonder Jew, upon a bier must lie.
'Tis not for us, weak mortals we, the Jew's faith to deride;
That is for Allah's wisdom and His mercy to decide.
For us it is, to follow that, Allah has pointed clear,
Our *tarik* is in Islam's fold, rest there and have no fear,
And judge ye not your fellow man, but to yourself be true,
And leave to Allah's mercy, thou, the Christian and the Jew."

GLOSSARY.—*Ashab*, *Sahaba* (pl.), "The people of the Bench," the companions of Muhammad; *Abu-Huraira* ("Father of the Cat"), one of the companions of Muhammad, so named for his fondness for a cat, which accompanied him continually, generally riding on his shoulder; *Abu-Bekr*, *Omar*, *Othman*, *Ali*, the four first caliphs after Muhammad; *Ahmed* ("The Praised One"), one of the names of the Prophet; *Rosul-Allah* ("Prophet of God"); *Tarik*, a path; *Payghambar*, the Prophet; *Yahudi*, Jew.

—*The Philomath.*

THE ARAB VICTORIOUS.

II.

"Another chief with Khalid spread his fame,
Of Arab blood and proud Kurayish name;
A poet, too, yet born the sword to wield;
He led the van on every battlefield
In Palestine, and when Jerusalem fell
Of Amru's deeds may noblest singers tell;
His greatest charge, this chief of iron hand,
His spearmen took to conquer Pharaoh land;
His men uncouth, rude Arabs, blood the best,
In battle wild, his spear led all the rest;

Of rough exterior and a haughty look,
 A flashing eye no sign of scorn would brook,
 But underneath those passions fierce and wild
 The generous heart of freeborn nomad child."

—*Sons of Islam.*

DURING the early days of the preaching of the Prophet, when the hand of every man appeared to be against him, and Islam was struggling against pagan belief and ritual, a young poet of the Kurayish wrote satirical verses on the "new religion" and its missionary, and also held command at Uhod and Badr when success or failure hung in the balance. This poet, 'Amr, or according to the old spelling, Amru, was a fitting comrade and peer of Khalid. With him he fought against Islam at the outset, and with him became a convert after the Peace of Hudaiba. He fought with honour under Muhammad himself, and was one of the successful generals during the operations in the south, in the Khalifate of Abu Bakr. His name was now to become a terror to the foes of Islam in other regions. Butler gives the following description of the General:—

"'Amr ibn al'Asi was somewhere about forty-five years old at the time of the invasion of Egypt. Short in stature, though strongly built, his athletic and hardy frame excelled in those feats of horsemanship and swordsmanship which Western chivalry has learned to link with the name of Saracen. That he was broad-shouldered and broad-chested; that he had dark, piercing eyes, quickly kindling to anger or humour, heavy eyebrows and a large mouth; that his face, though powerful, was without sternness—wore, indeed, a pleasant and cheerful expression; that he used a black cosmetic for dyeing his beard."

Such was the personal appearance of the commander who was now carrying the Muslim arms in conquest through Palestine, clearing out the mercenaries of Byzantium. A terrible battle was fought at Ajnadein, of which few details are forthcoming, save that it was as fierce and bloody as that at Wascara. Eaza, Lydda, and Joppo, and other places of minor importance rapidly succumbed. Towards the end of 636 A.D. the Muslim army closed round Jerusalem.

Surrounded by both Arabic and Hebrew tradition, the Holy City was sacred in the eyes of Christian and of Muslim. When Egypt was mistress of the East, Jerusalem paid tribute to the

Thothmes and the Ramessus, then the Kabari invasion came, and the rule of the judges followed in Israel. On the establishment of the monarchial system, David took the city from the Jebusites, and made it the capital of his kingdom. Even when the first city of Judah, it was generally subject to the greater powers in the neighbourhood. The warrior kings of Nineveh brought it under their sway. On the fall of Assyria, Babylon descended, and her greatest conquerors carried its children into captivity. On the fall of Babylon the banners of Persia passed over it in victorious array. Then the Greek came, and then the imperial purple of the Roman, when the iron hand of the city of the Tiber tightened like a vice upon the nation. The sword of Titus fell, the temple was destroyed, and the Jew became a wanderer amongst the peoples of the earth. And now, borne aloft on the crimson-crested wave of conquest from fields of death beyond the Jordan, lean, gaunt, lithe, supple and dauntless, the Arab came to conquer, from lands blood-stained.

The Roman general retired with his troops to Egypt on the advance of the Muslim, leaving the defence to the inhabitants. After a siege (historians differ as to its length) the Patriarch, Sophronius, sued for peace. A message was at once despatched to the Kalif requesting him to come in person and receive the keys of Jerusalem.

Omar was now the greatest ruler in the world, yet instead of coming to Jerusalem as a conqueror, surrounded by a splendid bodyguard with all the luxury of a monarchial court, he came with a few attendants, plainly attired, mounted on a sorrel camel, on which were slung bags containing fruits and meal, a water skin, and a wooden dish from which he ate. At night he slept in an ordinary Arab tent, or, if the night were fine, on the sand, with the star-spangled vault for a covering. Omar received the Patriarch and citizens with kindness, a treaty was ratified by which the Christians were confirmed in possession of the churches, an easy tribute was imposed. So Jerusalem passed without bloodshed within its walls from the hands of the Roman to the Arab, passed into the hands of a new master, as the wave of Empire rose and fell and the tide of nations ebbed and flowed. Near the end of 639 A.D. Amr directed his march on the valley of the Nile, for the

CONQUEST OF EGYPT.

He took with him between 4,000 and 5,000 men, but re-inforce-

ments were sent after him at intervals, although his army could not at any time have been great. Pelusium, the key to Egypt, was taken early in 640 A.D., and six months later a battle was fought at Heliopolis in which the Muslims were victorious. The way was now open to the towns Misr and Babylon ; the former fell easily, the latter, strongly fortified, held out for seven months, when it surrendered on terms. Amr now prepared for a northward march on Alexandria ; Nikion was captured May 13, 641, and near the end of June the Arab army sat down before the wealthy and luxurious seaport. Amr was by that time reinforced by some of the most honoured men and hardiest warriors of Islam. *Companions*, such as Az Zubair Abdallah ibn Umar, Abdullah ibn Saad, Nafi' ibn 'Abd Kais al Fahri ; and *helpers*, such as Ubadah ibn as-Samit, Muhammed ibn Maslamah, and Abu Darda 'Uwaimir ibn 'Aâmir, and other illustrious leaders of noble tribes. Early in November the city capitulated. The whole of the country was now under the rule of the Muslim ; from that time to the present Egypt has been identified with the history of Islam as a whole, partaking first of her splendour and civilisation, and latterly of her intellectual and social stagnation. The latter brought about by forces into the consideration of which we cannot enter at present. On the spot where Amr made his encampment during the principal operations a city was founded called Kahira—the Cairo of to-day. It is possible that this is the place to deal with the story of the famous library of Alexandria ; a few words must therefore be said on the matter concerning the fate of that vast storehouse of Hellenic lore—history, mythology, philosophy, science and art.

In 1905, A. N. Wollaston wrote * :—

“Alone amongst all the spoils of Alexandria the royal library had not been appropriated by the zeal of the conqueror. The boon was inestimable, and with earnest entreaties Philoponus, the learned custodian of these priceless treasures, pleaded against their destruction. Amru was in a measure inclined to gratify the wish of the man of letters, but refused to act otherwise than according to the mandate of the Khalif, his master. The answer of Omar *is historical*,† it tarnished with infamy the escutcheon of a conqueror unwilling or unable to appreciate the precious trophy, the preservation of which

* “The Sword of Islam.”

† Italics mine.

would have lent glory to his reign and immortality to his moderation : ' If these writings of the Greeks agree with the Book of God, they are useless and need not be preserved ; if they disagree, they are pernicious and ought to be destroyed.' So the incomparable collection which reflected the glory of the Ptolemies was used to light the fires of the baths of the city, and for six months the smouldering ashes of 700,000 volumes bore witness to the withering influence of bigotry and fanaticism."

The above gives shortly the outline of a story that has been current for a few centuries that has been spread through Christendom by parties interested in belittling Islam. Yet it is not true. It is also a sample of the kind of history written by men who lack the historical faculty of criticism, and who are already religiously biased. I need scarcely add that the writer of the above makes no mention of things of that nature about the members of his religion, of which many instances might be quoted.

From the days of Gibbon the story has not been believed by any historian of ability, and the exhaustive investigations of A. J. Butler, D.Litt, F.S.A., published in his "History of the Arab Conquest of Egypt," have settled the matter completely. In the face of that work, I do not require to enter into the subject in detail, and will merely summarise the conclusions arrived at by Butler :—

The story first appears more than five hundred years after the event.

The details are absurd.

The principal actor, John Philoponus, was dead long before the invasion.

There were two Greek libraries—first, the Museum, perished in the conflagration caused by the bombardment of Julius Caesar 400 years earlier ; second, the Serapeum Library, which must have been removed prior to the year 391. It had, in any case, disappeared two and a half centuries before the Arab conquest. My own impression is that it was destroyed by the Christians during the persecutions of the Pagans in the period from the beginning of the reign of Theodosius I. to the end of that of Theodosius II. As Milne has pointed out : "The Temple of Sarapis was the chief point round

which the struggle raged." A few years later they murdered Hypatia, and sought to sweep out all the Pagans.

The literature of the fifth and sixth centuries, and of the seventh up to the Arab conquest, contain no mention of the existence of any library in Alexandria.

The majority of the manuscripts would be on vellum, and all the rulers in the world, including Umar, could not have made them burn as fuel for the fires of the baths.

There are other reasons against the truth of the story as told by Wollaston, and I refer those interested to the work of Butler. Above all, it stands to the credit of the Arab that had it not been for him Hellenic philosophy and science might have disappeared altogether during the decadence of learning in the dark ages in Europe after the fall of paganism. The Arab alone made the Renaissance possible.

The second Khalif fell in the eleventh year of his khalifate, before the dagger of an assassin (a Persian slave, Abu Lulu) while in the mosque in the act of prayer. Umar was the greatest of the Khalifs, and also the strongest. He held the tribes firm and united. After his death the old Arab blood-feuds were destined to break out again, and in time hasten the disruption of the khalifate. He wished to nominate Abd-er-rahman to succeed him, but that chief declined, saying he would never accept the burden. He then appointed five electors for the purpose. On his deathbed he left the following advice to whoever would follow him as Khalif:—

"Give it as my dying bequest, that he be kind to the men of this city (Medina), which gave a home to us and to the Faith, that he make much of their virtues and pass lightly over their faults. Bid him treat well the Arab tribes, for, verily, they are the backbone of Islam. The tithe that he taketh from them, let him give it back unto them for the nourishment of their poor. Let him faithfully fulfil the covenant of the Prophet to the Jews and the Christians. Oh, Allah! I have finished my course; to him who cometh after me I leave the kingdom firmly established and at peace!"

During the rule of Umar, all alien tribes settled in Arabia were removed to Syria and the Persian borders. He also

caused a register of all the Arab tribes to be taken, and he finished the collection of the sayings of the Prophet, a work commenced by Abu Bakr. He likewise established the era for his people, making the first new moon in the month of Muharrem of the year of the Hijra the starting point. He appointed governors over the various districts of the conquered territory. A governor was placed over Syria, with his headquarters at Damascus. This action was an important one in the history of Islam, for the man chosen by Umar for that duty was no other than the son of Abu Sophian, Muawiyya the Omeyyad, the first of a line of Khalifs who were to make Damascus the glory of the East, and in Spain to found a dynasty of rulers who were to make Andalusia the tourney ring of manhood's noblest chivalry, as well as to make Cordova not only the brain of Europe, but "the brightest splendour of the world."

BEAUMONT HILL.

THE MIRACLE OF WINE BY JESUS CHRIST.

JESUS has been accredited with the performance of a miracle in which he is supposed to have converted water into wine. This gave countenance to the custom of using wine as a beverage. When a rite or custom is explained to have been initiated or upheld by a prophet, it obtains an inconceivably firm hold on the heart of the masses. The primeval priests indulged in this "religious rite," with the result which should better be imagined than described, for one is loth to reproduce what he reads in connection with the monastic life as described by Christian writers. When the fountain head of spirituality becomes vitiated, no good fruits can be expected in dependant fields. The intense temporary pleasure that people enjoy at the expense of their nervous system and brain obtained support from "the pious fathers," who made it lawful. The result was that the rite or custom evolved into a national habit. The Christian nations have done their level best to develop the industry of manufacturing alcoholic liquors, and have thus lent themselves to extend the baneful influence of the poisonous drug. Its influence is not only confined to the constituents of the Christian nations, but the generosity has been extended to

the innocent nations whose destinies they have controlled. I was taken by surprise to see even very young boys and girls addicted to the use of wine in France. My curiosity was increased to learn that all men and women, young and old, high and low, use wine several times a day. The tea of the English restaurant has been superseded by wine in the French café! What a deplorable state of things!

This habit was destined to bring about serious results of undermining the *morale* and the physique of nations, and draining their wealth. But people have begun to recognise that the stupefying ale should be avoided. Far-reaching and unbearable losses sometimes teach very useful lessons, which eloquence fails to do. It is not only the ethical societies and medical authorities that condemn the use of this enemy of man's nervous system and vitality, but also the military authorities have recognised the necessity of adopting measures calculated to put a stop to this habit in the ranks. Abstemious habits store up energy which can be drawn upon, when strained and prolonged engagements result in the collapse of the man who owes his vitality to stimulants. Lord Kitchener was very wise in forbidding the use of the life-consuming element among the British hosts at the front. He has also displayed keen insight in other directions too. Public-houses have been ordered to be closed after certain appointed hours in the various towns of Great Britain.

The Russian Government has given a death-blow to this demon of lust. They have taken drastic measures to extirpate the cause of innumerable troubles. They have experimentally learnt that alcoholic liquors, taken even in dietic quantities, diminish the average of marksmanship in rifle shooting. The people have painfully seen that spirit drinking has been the cause of the ruination of their army—in *morale*, discipline and efficiency. They have understood clearly that *this curse* must be immediately lifted from their army if they are desirous of victory. Accordingly they have inaugurated this useful redemption of the country and made it sober.

One of the Tsars did not embrace Islam because it denied him the indulgence of wine. His descendant now realises that this drink should be denied to people. This is a wonderful reaction. The law, which is of man's own creation, is much criticised now, and the discussion involves the name of Jesus

Christ. Some English people are very severe in their criticism of the miracle of Jesus Christ, which is responsible for not only sanctioning its use, but also imparting sanctity to it. On very many solemn occasions, such as the toast of the health of the King, wine is an absolute necessity. The Holy Sacrament must have "consecrated bread" and "consecrated wine," which are lavished upon the congregation every Sunday, and the remains, if any, must be finished by the priests. I have heard some English people remark that it was not right on the part of Jesus to convert pure, harmless water into such a pernicious thing as wine. We cannot, however, agree with those that cast a slur on the Holy Prophet Jesus Christ. He cannot be believed to have wrought such a miracle as will serve to immerse mankind in iniquity. He never wrote the New Testament—it was written some centuries after He had gone. Out of those books that were written in the name of Jesus Christ only four were accepted, and the others rejected. Better authorities reject these four on the same grounds on which a number of gospels were condemned. How can one content himself with staining the honour of a prophet: better reject the New Testament than suffer Jesus Christ to be subjected to such criticism through the inadmissible teachings that are ascribed to him. It behoves to reduce to ashes the book that soils the honour of a prophet. It is an irony of inexorable fate. Jesus, who is supposed to have come for the redemption of mankind, flung them deep into the pit of sin and darkness. These are paradoxical problems: the Redeemer of mankind standing guilty of a sin of having consigned his peoples to iniquity and wickedness. This is shocking to a Muslim, who holds every prophet in high esteem and stands up for them all. Jesus Christ was undoubtedly above these disgraceful teachings which have been imputed to him by theocratic priests in accomplishment of their own ends. He was a recipient of revelation from on high in common with the prophets of the Old Testament, and the last Testament of the Quran, all of whom have condemned the use of intoxicating liquors. How is God supposed to have ever issued injunctions which were to be proved false and injurious by experiment and observation? Christendom should try and redeem Jesus Christ's honour, as he endeavoured to redeem them. They will do well to follow the Muslim in doing so. The successful measure lies in disavowing such miracles, which well-meaning but simple people attributed to our Prophet

Jesus Christ. More harm will be done by persistently running in the same groove. It is quite natural that people should give up what is injurious, even if it were able to show Divine authority for its support. And eventually the whole question of the mission of Jesus Christ collapses, for such sinful tenets discredit everything in the New Testament. It is difficult to believe things whose authority is questioned. What a disgraceful and monstrous imposition on intellectual credulity!

But a ray of hope has penetrated through the thick fog and darkness of sentimental ignorance. It will be a memorable era in the annals of the Russian Government, who have taken a step which was initiated by the expounder of Islam over thirteen centuries ago. At his instance barrels were broken in the streets of Arabia, and a custom of long-standing was swept away. The injunction that struck such a stupendous change, calculated to uplift the social condition and elevate the spiritual side of mankind, is recorded in the Quran thus:—

"They will ask thee concerning wine and gambling. Say: 'In both is great sin, and advantage also, to men; but their sin is greater than their advantage.'"—II: 216.

"O ye true believers, come not to prayer when ye are drunk, but wait till ye can understand what ye utter; nor when ye are polluted, unless ye be travelling, until ye have washed you. . . . Verily God is lenient, merciful."—IV: 47.

"O believers! surely wine and games of chance, and idols, and the divining arrows, are an abomination of Satan's work! Avoid them that ye may prosper."

"Only would Satan sow hatred and strife among you by wine and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, abstain from them? Obey God, and obey the Apostle, and be on your guard; but if ye turn back, know that our Apostle is only bound to deliver a plain message."—

V: 92, 93.

On that day shall man be told of all that he hath done first and last; yea, a man shall be the eye-witness against himself: and even if he put forth his plea.—The Quran (Sura lxxv. 15).

Thy Cherisher—magnify Him! Thy raiment—purify it! The abomination—flee from it! And bestow not favours that thou mayest receive again with increase; and for thy Cherisher exercise patience.—The Quran.

THE ABUSE OF ALCOHOLIC STIMULANTS AND DRUGS AND RESULTANT NERVE TROUBLE.

THE recent series of announcements in *The Times* dealing with above subject having attracted such widespread attention, it is proposed from time to time to bring the subject before the public in these columns.

THE PRESENT-DAY ABUSE OF STIMULANTS.

At no period in the nation's history has it been of more vital importance that each member of the community should be able to give of his or her best, both physically and mentally. No man or woman who habitually relies on alcoholic or other stimulants, to however small an extent, can fully retain that physical and mental standard that is found in the normal healthy individual.

Under the strain and anxieties of present conditions, the habit of relying on stimulants in the form of various alcoholic beverages is readily formed until the habit becomes a necessity, then a craving, then a disease, exercising a masterful power over the whole mental and physical energies. Habitual reliance on stimulants in time produces an abnormal condition, wherein the nerve cells cannot properly perform their duties and functions without the stimulus of alcohol. When every nerve cell in a man's anatomy is crying out for stimulation, is it any wonder that he yields?

The habitual desire for a stimulant to spur on the flagging energies, both mental and physical, becomes a craving which is totally overpowering and irresistible in its nature. This craving is one of the characteristics of over-stimulation. It is not only caused by the disease, but it is really a practical evidence and sign of the disease and the hold it has obtained on the victim. In all instances of undue stimulation there comes a corresponding stage of depression. Hence the craving is kept up by seeking temporary relief in the most easily procured temporary remedy of intoxicating stimulants, and so on in repetition.

Time after time the sufferer makes up his (or her) mind to forsake the habit, and just as often the deter-

mination fails, and it is at this stage where alcoholic excess becomes so clearly a disease, and where the absolute necessity for treatment becomes evident, and without which the subject of alcoholic craving develops the state of dipsomania or chronic inebriety.—*The Times*.

THE ORIGIN OF CHRISTIANITY.

THE Jews who, under the Ptolemies, had settled in Alexandria seem to have had in their midst a school of thought who combined the theology of Plato with that of their own prophets, but the Alexandrian Jews applied the attributes of the Logos to the Jehovah of their scriptures.

It is very probable that the New Testament owes its origin largely to the translation of the Hebrew scriptures into Greek during the reign of Ptolemy Philadelphus, and to the adoption of the theories of Plato by Jews in Egypt.

The followers of the Prophet Jesus were, according to Acts xi. 26, first called Christians at Antioch, the Syrian capital, which city was a centre of the worship of Adonis, the man-god, so it may be assumed that the deification of Jesus first occurred there.

The adoption of the doctrine of the man-god by the disciples of Plato enabled them to proclaim that the Logos was incarnate in the person of Jesus, the Jew of Nazareth, whom they claimed to be son of a virgin—Mary—without the agency of an earthly father. Accounts of his birth, life, and death gradually came into existence, which coincided with passages in the Jewish scriptures, which were said to foretell his coming.

Thus it came to pass that the philosophy of Plato—which, lacking a leader claiming Divine inspiration would probably never have seized on the imagination of the multitude—was able, by adopting the cult of the dead god, who had died for his people, to appeal to the sentiments of the masses.

The Jewish scriptures were accepted as infallible. The Church accepted the teaching that man was in God's image, that woman was but an afterthought; through her came the curse and death.

The death of Jesus on the Cross was to be the vicarious atonement for mankind; his resurrection, and

speedy coming again to judge the world, were also teachings in this amazing development of Trinitarianism.

The Book of Isaiah was claimed to have foretold the events that had now come to pass.

But modern research is gradually proving that in the mythology of the ancient empires of the East is to be found yet another source from which doctrines of Christianity have been derived, the worship of Adonis being practised under different names in the various empires.

Fraser says : "As far as names go, they differed in different places."

Professor Drews, in "The Christ Myth," says that Isaiah liii. 4—12 is a lamentation for the dead Adonis. It is written in the past tense. All familiar with the Christian Gospels know how faithfully the accounts of the life and death of Jesus agree with this lamentation for the man-god who had suffered for his people, and had atoned for their sin by his death.

Canon Cheyne, in his work "The Mines of Isaiah Re-explored," writes : "The credit of opening a new path belongs largely to Professor Zimmern, who, in treating of the possibility of a Babylonian connexion for the Christ myth of parts of New Testament, took occasion to give in translation a cuneiform text, in which an ideal righteous man describes his sore afflictions under the image of sickness, closing with a brief expression of a sure hope of deliverance." The Canon also refers to the mention of the cult of the dead God (Zechariah xii. 11) : "In that day shall there be great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon."

The cult must have been familiar to the Israelites for that comparison to have been made. It is surely hard to deny that the Jewish scriptures have been influenced by the mythology of the nations with whom the descendants of Jacob were in contact at different periods in their history. Still, in spite of all, the Jews of to-day still profess the truth—that there is no god but God ; but He is the God of Israel.

The original Nazarene sect failed for many reasons to maintain their position against the influx of the Gentile converts, and any present-day inquirer who wishes to study the teachings of Jesus will find it impossible to discover what Jesus did teach, although he

may be convinced that Jesus did not teach much of that which is ascribed to him in the Gospels.

Yet, in spite of the strong light that modern criticism is throwing on the sources of the origin of Christianity, aided by candid friends from within, a Christian priest writes: "A line of argument to be adopted by a Christian missionary in dealing with a Muhammadan should be, not to attack Islam as a mass of error, but to show it contains fragments of disjointed truths; that it is based upon Christianity and Judaism partially understood, especially upon the latter, without any appreciation of its typical character pointing to Christianity as a final dispensation" (footnote to preface of Rodwell's translation of the Quran). Yet this writer admits that the Quran consists of the actual teachings of Muhammed. Can any critic say that the New Testament contains the teachings of Jesus?

The veil of mystery that surrounded the original sources of Christian mythology for ages is now being relentlessly torn aside, and every further disclosure by science tends to strengthen the Muslim in his belief that the Holy Prophet Muhammed was the last and greatest of the law-givers that Almighty God has seen fit to send as guides and messengers to mankind.

OMAR FLIGHT.

THE PSYCHOLOGY OF THE HIGHER MORALITY.

By A. NEVILLE J. WHYMANT, Ph.D., Litt.D.

MORALITY is a term which, especially during the last few years, has been grossly misused and misinterpreted. It has been used far too freely, and at the same time too strictly. So that now it is almost impossible for the pure moralist to give it a definition without qualifying it by some such statement as: This is morality as understood by the Christians, this is morality as understood by the Buddhists, and this the morality of the Freethinkers (whose standard is admittedly freer and whose area is admittedly wider).

And when we come to analyse the term, we find that, after all, practically every so-called system of morality is a man-made system. "Men inspired by God," we read in one book of theology, "wrote His word and

displayed His system." Even so, who shall say that the morality they prescribed and the system they promulgated was not, after all, synonymous with their own?

Morality is that term which needs an almost individual definition, and it is easy to lay down definite laws of ethical conduct which practically all men can follow without difficulty, or at any rate with but few modifications. Can we, however, say the same of the laws of moral conduct? Some time ago the answer would have been an unqualified affirmative, and even to-day many men would say that moral conduct could be universally the same. If, however, we accept this statement, we have to explain why so many people accepted immediately after its promulgation the doctrine "Every man his own God"—once again, of course, a product of the people outside the Churches, who could find no real and valid reason for believing in a hard-and-fast system of morality founded years ago for and by a race of people totally different from ourselves. No; theory has always been, at any rate since science has pushed its way further into modern life, "Let reason guide in our daily life." Let us not hold to age-old creeds and dogmas, suitable for their day, but not suited to the psychic or physical standard of the nations of to-day.

This, then, is surely a question for the religionist, whose business it is to inquire into and rectify any complaints as to the concord which exists (or cannot exist) between a man's soul and reason. And undoubtedly, unless such concord does exist, we are doomed to failure in our efforts toward the emancipation of mankind, for science proves that the innate instinct of reason must be satisfied, and also that man's soul cannot transgress the bounds of that reason without disaster being the result. Is there, then, a religion, amongst the many that have guided man along the road to Omniscience down the Avenue of Time, which, in cases of doubt, refers its votary to that undying instinct—Reason? Yes—and the answer admits of no possible doubt or misunderstanding.—Islam.

And this explains my use in the title of this article of the words "the Higher Morality." As I previously explained, by morality so many various meanings are presented to the mind that as a general term it is useless, and as a particular term it is too cumbersome for general use. May we not, therefore, signalise the advent of a new realisation of the moral duty binding

on us all, by the adoption of an unambiguous term of clearer and fuller significance?

To discuss the psychology of the older morality, even for the purposes of comparison, would be but to reveal an unpalatable history of dogma and creed, and to show how hopeless of a dawn was the sky of the people who subscribed to that morality. But to examine one point only of the old creed will serve the purpose. In olden times in the civil and social life every act was dominated more or less by that pernicious system of "Rewards and Punishments." Laws were (and still are) enforced by threat or promise, and *not* by an appeal to that inner instinct of justice which, with few exceptions, runs through the whole of the human race. The religious world caught the same fever, and anyone who cares to go to any of our old libraries can read for himself ponderous tomes written by great divines, detailing with remarkable accuracy (!) (considering the finite nature of human knowledge and the human mind !) the world which awaited that one who disobeyed the Divine Laws and followed his own wanton desires in this life ! Nowadays there is a law on the statute book for the benefit of those people who, being under the power of another, are *intimidated* by them. Although it is an ugly word to use in regard to religion, there is no doubt that truth demands its insertion. "Do this and great shall be your reward" was a common utterance from the pulpit of that day, and equally common was the statement : "And there is prepared for them that believe not eternal tortures and tongues of burning flame."

And yet, realising to the full the significance of the natural law of Cause and Effect, the Higher Morality discards this view. In the Holy Quran, Sura 76 v. 9, we read : "We nourish and guard you, keeping in view the love of Allah—we seek from you neither recompense nor thanks." No system of rewards and punishments is here. "Neither recompense nor thanks," but "keeping in view the illimitable love of Allah." *Ala-Hubbihi* is, like many of the phrases in the Quran, capable of a double interpretation. Its first meaning is "keeping in view the love of Allah," and its other meaning may be given as "when food is needed most He gives it away." How this contrasts with the statement, "there is for them that do good a reward most glorious." Here there is no seeking of reward ; it is sufficient to "keep in mind the illimitable love of God."

And in the same chapter we read : "We gave him the gates of knowledge, and not only the gates of knowledge, but we have shown him right and wrong." In this lies the whole point of the Higher Morality. It is equivalent to saying that the reason of man is a temple in which dwells morality—a morality which is in accord with his nature, and is definitely implanted for his guidance. The key to this morality is not far to seek ; it is present in every man. Deep down in his soul are the springs of immortality, and how shall he blame his Creator if he stifle them that they rise no more ? There remains only one point arising out of this discussion. Many may be attracted to the Higher Morality because, may be, they see in it something attractive because pleasant and convenient. But let it be noticed that this is no superficial scheme of morality ; nor is it an idol of plastic clay to be modelled by man's personal desires. No standard of life is ever this. A standard is made rigid to remain so, not to be moulded into man's channel of desires. And insincerity to oneself brings the greatest remorse. Self-deception may be an easy road, but afterwards proves the most dangerous ; and he who judges his actions according to the standard of reason, and does it with sincerity, shall find himself hedged round with an impenetrable defence as though in a bower of roses. In the last moments of Muhammad (upon whom be peace!) he was asked how those who had followed him closely should act when he should be taken from them. He replied : "You have the Quran." "Yes," said his followers, "but if circumstances should arise which are not mentioned there how shall we proceed?" And Muhammad smilingly told them of that "inner consciousness" which is so closely akin to the Divine imminence. "Follow that," he said.

And so we must, for life's pathway is so different for each of us. In some cases we proceed together part of the way, or we meet at the cross-roads of which life is full. But much of the way must be walked alone, and there is danger of going astray. Life is a great bazaar, and the shops and booths opening out at the sides of the main arcade may tempt us aside to beguile an hour, wherein the gleam of the star at the end is forgotten. And, when we walk alone, have we that strength which enables us to go boldly forward, or do we stumble blindly in the dark? If we hold to that standard which I have tried to depict, we shall be help-

ing others also. Often in the dark of night it is necessary in the romance lands of the East to carry a lamp in the hand to enable one to see the way. And does not the lamp warn others who may be passing in the dark that one is coming, so that there is no stumbling over one another? With this light of reason clearly burning in our everyday life, we shall be able on life's dark roads to bridge over the hours when the moon is hidden by black clouds until the dawn of immortality brings to light an array of long-forgotten treasures which now in our blindness we cannot see.

OUR DUTY TO ANIMALS.

IN the *Pall Mall Gazette* of January 4 last a paragraph appeared containing the following:—

“The Bishop of Oxford has vetoed prayers in his diocese for the animals engaged in the war. He says it has ‘never been the custom of the Church to pray for any other beings than those whom we think of as rational.’”

The writer in the *Gazette* gives his own views thus: “The horses and dogs being used in the war are as brave, faithful, and devoted as any soldiers, and no Christian need feel ashamed of asking the Father of All to have them in His keeping. And it smacks of spiritual ‘snobbery’ to assume that the providence of the Creator has its limits drawn immediately beneath our own species.” How often do we have to draw attention to the fact that many Christians are *better* than their creed? The ideas and aspirations of the people are far higher than the man-made teachings of this religion. On the one side the Bishop will not allow people to pray for the animals; and one may ask, Who is the Bishop, and who, pray, has given to *him* the power to prevent people from being humane? Oh! what a pity it is that Jesus never lived to devote his time to consolidating his teachings, that he never wrote a single word of the New Testament. If we had the genuine teachings of Jesus himself we could argue the point more fully, for Jesus was a prophet of Allah, and it is a matter of regret to all that we know nothing of what he really did preach. We find everywhere to-day that the dogmas and

doctrines of Christianity fall far below our common human ideals, that our minds are greater than the narrow limits of this concoction of priestcraft. We know that slavery was most rampant at the time of Jesus, who encouraged slavery, if we take the evidence of the New Testament; that the war lust was also strong, and he said that he was come to bring a sword; that drunkenness was a widespread curse, yet he turned water into wine, and consorted with such questionable characters as "wine-bibbers," "gluttons," "magdalens" (which is but a word for prostitute); that he liked the company of "publicans and sinners"; that he believed in sicknesses being caused through "devils." This is, of course, if we take the New Testament as our biography of such a character. How wicked it is if we do so. The essential things in life he left alone, he told us abstract formulæ, he gave us irrational modes of conduct; but as a code for life, the Testaments, both Old and New, are valueless.

I, as a Muslim, refuse to accept the slanders which are heaped upon the characters of God's prophets in that book called the "Holy Bible." Do I believe that Noah became drunk after his deliverance? that Abraham told a lie, and gave his wife twice into the harems of other men? that Moses was a murderer? that David committed adultery? that Jesus told lies, used personal violence, caused the death of innocent animals by sending devils into them? No, I repeat, I do not believe these things, and that is why I reject the Bible, because it blackens the character of every noble prophet. I believe that Noah, Abraham, Moses, David, and Jesus were prophets of God and pure men, and the Holy Quran is the Word of God, which I follow. I believe that the Bible is written by unknown priests, who have attributed to those prophets things which they never performed and sayings which they never uttered. Therefore, when the Bishop of Oxford refuses to allow his people to pray for the animals, I take it that the *system* of religion named Christianity is again at fault. Truly the right rev. bishop has no guide in the Bible to follow, as it is silent about our treatment of those creatures which co-exist with us, and he has to depend upon "the custom of the Church." What a pity it is that Christianity is not a little more divine, is not a fraction less narrow-minded. The difficulty is this: man is such an important being that he can be worshipped, as Jesus has been, therefore they think that whilst man

is Lord of Creation, no other creature is worth thinking about. Again I say, what a pity that Christianity is not more humane. The criticism of the writer in the *Pall Mall Gazette* is a finer teaching than that of the Bishop. How comes it that a layman has to teach a priest the true path? Truly Christianity has failed, and human thoughts fly higher.

I have spoken of the creed which gives no direction ; shall I venture to point out a religion which gives a complete code for everything in life ? Let me first of all quote the words of the Holy Quran and ask the Bishop, all Christians, and all lovers of animals to give them attention. In Sura 6 we read : " There is no beast on earth, nor bird which flyeth with its wings, but the same is a people like unto you, and unto the Lord shall they return." My friends, ponder this well. In the Bible you have no guide, and as I fully believe that you are sensible, rational folk, who are open to be convinced, just think a little : Which is the true guide, the Book which is silent or the Book which speaks ? I leave the rest to the reader. The Holy Quran tells us that the animal kingdom is as full of life as we are ; that they are a people as we are ; and that as we deliver up the vital spark of life, so do they ; and our spirits come from the same source. Can anyone ill-treat an animal, knowing this ? Can anyone dare to say that the animal they love, and over whose corpse they weep tears, will not live again ? If an animal is in danger, does it belittle us if we pray for its safety ? are we rendered contemptible in the sight of God by this ? Would not Allah bless us for such a prayer ? This is what Islam teaches ; but in Christianity, having no Divine sanction, the poor animal-lover is told that he must not offer a prayer for those creatures who are enduring with men the terrors of war, who are laying down their lives on the battle-field, who are being wounded and shattered, even as man is, who are faithful unto death. And why should we not ? because it has " never been the custom of the Church." Poor Church, and poor followers of such a narrow, man-made creed !

Mr. Lane, who lived years in a Muslim country, said that he never saw a donkey ill-treated, and all those who have lived in lands where Islam prevails marvel at the care lavished upon the animals. Who has not read of the Arab and his faithful horse ? Why should these

people be surprised? They say that Christianity is the only true Faith, and condemn Islam, yet they find the morality of a Muslim country far higher than that of a Christian land; and instead of understanding that Islam has produced such a result, they say the people are adopting "Christian" virtues. If they find any beauty in another creed they state that it is the "influence of Christianity." One feels disgusted when reading these stories, as the hypocrisy of the writer is self-evident. Our Holy Prophet has given us many injunctions as to our treatment of animals. He was once asked, "Verily are there rewards for our doing good to quadrupeds, and giving them water to drink?" Lord Muhammad replied, "There are rewards for benefiting every animal having a moist liver" (*i.e.*, every one alive). Thus a Muslim must do good to those creatures who were created by God, as he was. Again, our Holy Prophet (on whom be peace!) said, "Fear God, in these dumb animals, and ride them when they are fit to be ridden, and get off them when they are tired." Here is a command which one must follow, and so one would become considerate towards a faithful beast. A pretty story illustrating the boundless love of our Holy Prophet for all things is the following:—

A man came before the Rasul with a carpet, and said, "O Rasul, I passed through a wood, and heard the voices of the young of birds; and I put them into my carpet; and their mother came fluttering round my head, and I uncovered the young, and the mother fell down upon them, then I wrapped them up in my carpet; and there are the young which I have." Then the Rasul said "Put them down." And when he had done so, their mother joined them; and Lord Muhammad said, "Do you wonder at the affection of the mother towards her young? I swear by Him who hath sent me, verily God is more loving to His creatures than the mother to these young birds. Return them to the place from which thou tookest them, and let their mother be with them." This needs no comment from my unworthy pen. Islam teaches us love for all God's creatures, making no distinctions, and thus the question of prayer for animals would never need to be discussed, whilst in that faulty and incomplete system of religion which is called Christianity the very fact that it needs the decision of the Bishop shows clearly that it is not a Divine but a human religion.

A LOVER OF ANIMALS.

THE DAYS OF IGNORANCE.

I.

I HAVE already dealt with theological thought outside of Arabia in those nations to which the Roman arms had carried Christianity, and where that creed predominated. It is as well that we should now learn something of Arabia and the thought that went to make up the religion of the people in the days that preceded Islam and the period called by the Muslims "The days of Ignorance." I shall have to follow the descriptions of others. Arabia I know nothing of from personal experience, save seeing its coastline at a great distance. From the deck of liners in the Red Sea I have looked with interest on what seemed to be a massive line of sandhills, rugged and barren, notched, rilled and ravined, as if winds or rains had swept them, although neither the one nor the other were then in action. Jeddah was far away, just visible, but even with a glass I could make nothing of it. The only native life was a small boat with a few Arabs making for Yemen from the Egyptian coast near Jebel Suker.

Bounded on the west by the Red Sea, on the south by the Indian Ocean, on the east by the Persian Gulf, and on the north by a barren wilderness where Asia and Africa meet. The majority of maps show this peninsula as a part of Asia; it is in reality a continuation of the African Sahara. The belt of land along the shore, Hejaz, Asir, Yemen and Hadhramôt. In the highlands of Djebel Shomer Nejd are industrious communities, but the great plateau of Nejd from Djebel Shomer Nejd to the kingdom of Hadhramôt is a barren waste of sand over which the stifling simoom sweeps, and the sirroco buries both the camel and rider underneath a whirlwind of sand. Arabia is a land which lay hid from the eye of the civilised world for centuries. The conquering armies of Egypt, Assyria and Persia only came in contact with the wandering tribes of the northern desert and the inhabitants of the coast line. They sought not to cross its borders nor risk the perils of its burning sands. Yet hordes of Semites in the early ages issued from the desert, and swept over the fertile lands of Central Asia, conquering and settling there, and within its bosom still dwelt a people allied by race to the

Semites of Syria, the Arameans, Hebrews, and Assyrians : men of noble appearance, of fine physique, independent and fearless, true Arabs, pure Ishmaelites. After the destruction of Jerusalem various tribes or families of Jews moved southward into Arabia and settled in Yathrib and Kaibar* ; a few centuries after Christianity was also introduced and accepted by a number of the tribes, but the great majority remained pagan. From tradition we find they worshipped stars and planets, each tribe having an independent star as its principal object of adoration. According to Sale : " The Hamyarites chiefly worshipped the sun ; Misham, Al Delaran ; Banu Lakm and Jodham, Al Moshtari or Jupiter ; Banu Lay, Sohail or Canopus ; Banu Qays, Sirius on the Dogstar." Palgrave, in his " Central Arabia," describing his journey from Hayel to Berezdah, has a few remarks of interest :—

" We saw before us several huge stones, like enormous boulders, placed endways perpendicularly on the soil, while some of them yet upheld similar masses laid transversely over their summit. They were arranged in a curve once forming part of a large circle, and many other like fragments lay rolled on the ground at a moderate distance ; the number of those still upright was, to speak by memory, eight or nine. Two at about ten or twelve feet apart one from the other, and resembling huge gate posts, yet bore their horizontal lintel—a long block laid across them ; a few were deprived of their upper traverse, the rest supported each its headpiece in defiance of time.

" There is little difference between the stone-wonder of Kaseem and that of Wiltshire, except that the one is in Arabia, the other, though the more perfect, in England."

■ We have little hesitation in arriving at the conclusion that the pillars of Stonehenge were erected in honour of the sun-god by the Celtic-speaking Britons, and we are probably safe in asserting that the ruins at Kaseem are also the remains of an ancient sun-temple. During the last century numerous European scholars and travellers have penetrated into Central, North and South Arabia, and their narratives supply us with a

* See previous articles—" The Messenger."

good deal of information concerning the country, that specially relating to our subject being descriptions of the remains of the ancient civilisations of South Arabia and the religious features presented to us by the inscriptions copied and brought to Europe by such men as Halévy and Glasher. I have not seen any of the inscriptions, and the best summary of their religious features in my possession is that written by Prof. Fritz Hommel. As the outline is important, and not, I think, generally known, I propose quoting his remarks in full. He says :—

“Whenever several gods are mentioned together in the inscriptions of any of the four chief nations of South Arabia (Mineans, Hadhramatians, Qatabanians, and Sabeo-Himyarites), the first name is usually that of the male deity *’Athtar*, probably a personification of the morning or evening star respectively.† The second place is occupied by the national deity, differently named by all the four nations, but in each case to be recognised as the moon-god ; by the Mineans called *Wadd* (literally, “love,” or rather “lover” = friend) ; by the inhabitants of Hadhramôt, *Sin* (compare the Babylonian *Sin* = moon) ; by the Qatabanians, *’Amm* (literally, “father’s brother,” in the sense of fatherly friend or protector) ; by the Sabeans, *Almâqu-hû* (“his lights” or “stars”), his full name being *Haubas wa-almâqu-hû* (“the moon and his shining attendants”—compare Jahveh [Jehovah] Zebâ’ôth. The third place in the Pantheon of the Mineans is always occupied by *An-Kurah* (“Hate,” as opposed to *Wadd*), written *Nkrh*, the vowels being omitted in the writing of South Arabia—the people of Hadhramôt having in his place the god *Huwâl* or *Hôl*, and the Qatabanians *Anbay* (probably = *Nabiyu*, Nebo of the Babylonians). The fourth place among all the four above-named nations is held by a number of sun deities, always represented as females, and only locally distinguished according to their different temples (*e.g.*, “the mistress of Nashq” in the land of the Mineans ; “the mistress of Ba’dân,” and of other places in

† *Ishtar*, Babylonian name of Venus, evening and morning star.—J. P.

the land of the Sabeans). For, as differing from the Babylonians proper, and the Canaanites influenced by the former (with both of whom Ba'al = "Sun" is the chief deity, while *'Ashtoreth* = "Moon-goddess" is his consort), the Arabs, and so originally the Arameans and Hebrews, regarded the moon as the chief deity and the sun as his female counterpart. In Babylonia the two principal sanctuaries of Shamash,† or the sun-god, were at Sarsa and Sippar (the moon-goddess, Ai or Gula, being his consort); while in the district of Ur, Chaldea proper, which from ancient times was under the influence of the Arabian "sea-country" (later called *Bit-Yakir*), and also in the Aramean city Haran, the moon (*Ai*, *Ya*, or *Sin*) was the chief deity, being represented as male. That the ancient Babylonian god of the earth and sea in the Semitic-Babylonian texts got the surname Ya, while Sin was received in the pantheon as a deity distinct from Ya—these facts belong to the later syncretism, and are evidently due to West Semitic Arabian influence.

Besides the above named deities, in the South Arabian inscriptions we occasionally find still others, most frequently the tutelary deity of Riyâm (north of San'â), *Ta'lab* (comp. the Arabic *ta'lab*, "ibex"; hence perhaps *Capricornus* in the Zodiac); then a god called Samic ("the Hearer" *scil.* of prayers; a western and eastern *Nasr* (the two eagles in the sky), a god called Qainân (comp. Hebrew Q(K)ain, or the Midianite tribe of Qenites, perhaps the patron of goldsmiths and musicians; another named *Rammân* in Shibâm, north-west of San'â, identical, of course, with the Babylonian god *Rammânu* (by Syrians and Assyrians called *Hadad*), and with the Biblical *Hadad*—*Rimmon*. There was also a god named *Hagir* (*i.e.*, "he who prevents, wards off," *scil.* misfortune); another named *Dhû-Samwâ* (*Samwâ* being a sanctuary of the Banû Amîr in the district of Nejrân); then a Qatabanian god named *Dhaw* (Palmyranian *Saw* and Hebrew *Saw*, Hos. 5 : 11); and still others.

† Compare the Hebrew story of Samson, the feats attributed to him in the Bible being variant of sun-god myths.

As in the inscriptions of Senjirli (situated in the extreme north-western part of the Semitic territory), immediately after Hadad, the Syrian moon-god (originally Hôdad, comp. Wadd, and alongside the later Arabic Udd and Udad), there appears a god named El ("god" par excellence, but here by the side of others), so we find a god named *Il* at two places in South Arabia—once in the originally Minean city Harim, and again in the territory of Qataban. We have from Harim a number of inscriptions recording the consecration of virgins to the god *Môtab-Nâtîyân*, probably a Midianite deity. One of the consecrators is there called "Priest of *Il* and of 'Athlar." We have every reason to believe that here *Il* is only the true name of *Môtab-Nâtîyân*, as the special gods of Harim were rather Wadd and Yada'a-sumhû. And in a Qatabanian inscription are named in succession 'Athlar (the Riser), 'Amm, Niswar (or Nasâwir, comp. *Nasr* above), and *Il Fakhr* (or Fukhr), the last named to be translated perhaps as "God of the Universe," or else (according to North Arabian meaning of *fakhr*) "God of Fame."

From the inscriptions open to investigation we may assume that the Minean royal inscriptions date about the period 1400—700 B.C. The highest period of their civilisation would be within that time. The Qatabanian dynasties were contemporary with those of Ma'an and with the Sabeans until about 200 B.C. The inscriptions of Hadhramôt and the rule of Saba, beginning about 700 B.C., takes us to about the middle of the sixth century of the present era. The rule of Saba may be divided into four periods, probably different in both power and culture: the first under the Priest-kings of Saba, followed by the time of the "Kings of Saba," down to about 115 B.C.; then the rule of the "Kings of Saba and Dhû-Raidân"; following the loss of independence by the Qatabanians; lastly, the period of the "Kings of Saba, Dhû-Raidân, and Hadhramôt," down to the sixth century A.D. We have here the records of a civilisation which at least in its early period was contemporary with civilisation in Central Asia, and the most brilliant period of Babylonian and Assyrian culture.

As yet we have not before us enough evidence regarding South Arabia to enable us to say definitely

when civilisation arose there, whether it was purely an Arabian development or the result of a wave of immigration from some other part of the globe.

We know that great waves of immigration flowed from the southward over Mesopotamia and Syria at various periods of the world's history at intervals of about 1,000 years. Those immigrations were of Semitic peoples, allied by blood and race to the Arabs, who inhabited Arabia during the traditional and historical period. Those immigrations in all likelihood emanated from Arabia. One of those waves, which swept over Central Asia between 2500-2230 B.C., and known to historians as the Amoritic, was Semitic, and the new names which occur in that region after their invasion and settlement belong to the group of languages including Arabic, Moabitic, Hebrew and Phœnician, and generally called, collectively, Canaanitic. In contract tablets and royal inscriptions of the period the Deity is addressed as *Abi* (my father), *Ammi* (my paternal uncle); we may compare with the Qatabanian *Amm*. Again, we have the Minean *Anmi-traduqa*, the Amoutic equivalent *Ammisaduga*. We have the Minean *Hiyada'a*, *Abiyathu'a*, and the Biblical Hebrew equivalents, *Eliada* and *Abishua*. As Paton points out, this "Semitic migration, which entered Babylonia either came from South Arabia or both Babylonia and South Arabia were invaded from a common centre." The first hypothesis appears to me the more feasible of the two. Whichever we accept, it leads to the conclusion that the South Arabian civilisation was in existence long previous to any inscriptions yet discovered. Of the highest thought and art of that people, either Minean, Qatabanian or Sabeen, we can say very little, save that the inscriptions are practically similar in form of address to the deity or deities mentioned thereon to those of Central Asia—the latter probably being more lavish. We have, seemingly, the same reverence, the same filial note, the same turn of phrase.

"Sa'd-iláh and his sons, Benu Marthadim, have endowed Il-Makah of Hirrán with this tablet, because Il-Makah, lord of Awwám Dhu 'Irán Alu, has favourably heard the prayer addressed to him, and has consequently heard the Benu Marthadim when they offered the first fruits of their fertile lands of Arhakim in the presence of Il-Makah of Hirrán, and Il-Makah of

Hirrán has favourably heard the prayer addressed to him that he would protect the plains and meadows and this tribe in their habitations, in consideration of the frequent gifts throughout the year ; and truly his (Sa'd-iláh's) sons will descend to Arhakim, and they will indeed sacrifice in the two shrines of 'Athtor and Shamsim, &c.§"

The above is typical ; the worship of Il-Makah seems to have been fairly well distributed, the inscription refers to him as of both Harwat and Na'mán as well as Hirrán.

Shalmaneser II., the Assyrian conqueror, although his style is somewhat similar, makes a greater claim on his monolith inscription :—

(1) *Assur*, the great lord, the king of all the great gods ; *Anu*, the king of the *Igigi*, and *Anunnaki*, the master of the world ; *Bel*, the father of the gods, who determines destiny,

(2) who institutes the laws [of heaven and earth] ; *Ea*, the wise, the king of the Abyss, the discoverer of cunning arts ; *Sin*, the illuminator of heaven (and) earth, the illustrious god : *Shamas*.

(3) the judge of the (four) zones, the director of mankind ; *Ishtar*, the lady of battles and combats, whose delight (is) conflict ; the great gods who love my royalty,

(4) my empire, my power, and my government have they magnified ; a famous name, an illustrious renown, above all the sovereigns (of the world) have they bestowed on me in abundance !

(5) Shalmaneser, the king of the multitudes of men, the sovereign pontiff of *Assur*, the powerful king, the king of Assyria, the king of all the four zones, the sun-god of the multitudes of men."||

We have in those inscriptions revealed to us a people in an early stage of culture, probably not lower than the Assan culture of their time. Deep religious faith and convictions are there. Moral teachings of a lofty character mixed with customs and practices of a

§ Trans. Lieut.-Col. Prideaux, quoted by R. A. Nicholson, "Lit. Hist. of Arabia," p. 11.

|| "Record of the Past" Series, Vol. IV., p. 55.

lower stage. Probably, if we knew more, it would be found that, like Egypt and Babylonia, South Arabia contained men whose mental content attained a fair philosophic range of thought. Such a civilisation must have affected the whole of Arabia, the townsmen of the Hijaz, the wandering clans of Nejd. Those western and central Arabs were the brethren of the Prophet, the people among whom his lot was cast and his work accomplished. With them I now propose to deal.

J. PARKINSON.

THE QURAN.

By AMEENA.

'Tis the sun that shines through the shadows,
That plays o'er meadow and lea;
The light that peeps through darkness,
This is my Quran to me.

The friend when none human are near me,
To clasp my hand in love;
The words which can *only* be *true* ones,
Since they come from Allah alone.

The water when I am thirsty,
The food when I hunger too;
The bed for my soul when weary,
It answers that purpose true.

No question it cannot answer,
Any subject the world could name;
It stands for ever and ever,
Such is the Quran's fame.

The Faithful do not forget it,
They have learnt all its teachings by heart—
The world it cannot bear to lose them,
For does love, peace, and joy e'er impart.

'Tis the song that will live for ever,
The grand triumphant strain—
That shall lead to Peace and the Golden Age,
The world-wide Muslim-Reign.

“ Or if thou fear treachery from any nation, throw back their treaty to them as thou fairly mayest, for God loveth not the treacherous.—The Quran.

LA VIRINO EN ISLAM.

de HINDA REGINO.

Kopio de letero al Fraulino de Selincourt.

KARA SINJORINO,—

Mi dankas al vi por via afabla letero de Augusto 20, kaj por la paperoj enmetitaj. Mi studis tiujn ci kun intereso. Mi certe sentas dankemaj al tiuj ci altspiritaj sinjorinoj de Europo kiuj laboras tiel entuziasme por siaj Orientaj fratinoj. Mi esperas ke iliaj penoj estos sukcesplenaj. Mi bedaŭras ke Stataj Aferoj malpermesas ke mi respondu pli frue. Post la legado de viaj paperoj mi nun sendas al vi miajn pensojn pri tiu ci temo, kaj mi esperas ke vi pripensu ilin kun via Komitato.

Antaŭe estas necese diri ke Fraulino Richardson ne bone komprenas la pozicion de la Virino laŭ la religiono de Islam. "Mahommedanism" laŭ sia ideo saĝas krei kaj konservi la malaltecon de la Virino pli ol ia alia religiono, kaj si diras ke si komprenas kial multaj Muslimaj virinoj estas "malsagaj malhonestaj, malkontentaj, malbonaj." Mi nur diras ke tiuj ci vortoj estas sensencaj, kaj tute makgustaj. Mi estas Muslimo kaj bone scias la principojn de mia fido, kaj scias ke Islam havas neniajn doktrinojn, neniajn regulojn kiuj detruas la pravan pozicion de Virino. Aliaflanke la Muslima religiono donas al virinoj justan kaj altan staton. Islam ne sole levis la virinon de la malalta pozicio kion si posedis sub la regado de aliaj kredoj, sed ĝi donas al si bonan legan pozicion la plej altan en la mondo. Islam malpermesas la malbonajn agojn faritajn antaŭ la veno de la Granda Profeto, kiu ordonis ke liaj sekvantuloj respektu virinojn. Ĉu la Sankta Kuran ne diras "Virino estas la vestago de viro, kaj viro tio de virino." La predikoj de la Profeto starigis perfektan egalecon inter viro kaj virino, kaj mi povas diri sen kontraŭdiro ke Islam donas la plej bonajn regulojn por la progreso, sociala kaj morala, de virinoj. Ĝi ordonas la plej altan respekton kaj penson por virinoj, kaj mi tre volas ke la virinoj de Europo nur povus legi Arabe kaj studi sen interilo, kaj tiamaniere kompreni multaj pli bone. Muslimaj aŭtoroj kaj Europaj pensuloj skribis tre klare kaj bone pri tiu ci temo, kaj se oni legas iliajn verojn oni devas konsenti ke Islam faris pli ol ia alia religio en la mondo por virinoj. Fakte, ĉiuj

eldiroj kontraŭ nia religiono estas simple manko de kompreno de la skribistoj, kiuj ne studadis la predikadojn de nia Sankta Profeto en la originala formo. Historio estas tutplena pri kiel la Muslimaj Virinoj atingis la plej altan punkton de civilizacio kaj kulturo nur per la kuragigo de sia sankta fido. Tiuj ci virinoj bone scias la legojn, teologion, altajn artojn, kaj lasis monumentojn de nobla forteco kaj boneco sen egalo en ia alia fido. Ili predikis en la Musjido (Angle, Mosque) ili lekciis en la publika konvenejo, en la politika mondo ili ludis gravan rolon, kaj influis multe la publikajn aferojn. Dum tempoj de milito Muslimaj virinoj flegis la malsanajn kaj vunditajn, kaj kuragigis la soldatojn kaj sebdube vi ja scias ke ili ofte batalis brave je la flanko de viroj. Tiuj estas la meritojn kiujn atingis la Muslimaj virinoj ne longe post la veno de Li kiun ne ankoraŭ scias nia Okcidentaj fratinoj. Ni dankas al vi por viaj sinceraj motivoj sed—ne donu kion vi imagas esti kuracilojn por tio kio ne ekzistas, ĉe ne siante la fundamentajn principojn de nia fido. Mi ne povas diri pli bone ol ke mi deziras ke niaj Okcidentaj fratinoj studadu la Kuranon mem la ceffonton de nia Fido, kaj la verkojn de eminentaj Musulmanoj pri tiu ci temo.

Mi nun parolos pri edukado. Mi devas ciam pensi pri la klopodaj de la Registaro kiuj estas bonaj kaj sukcesplenaj. Sub la Muslimaj regoj de Hindujo, la fraulinoj estis edukitaj private sub la maljunaj virinoj de la familio, kaj tiu ci prosperis. Nuntempe ni devas eduki ilin en amaso. La afero estas tre grava. Ni ne devas sklave imiti la Okcidento ĉar niaj kutimaj estas malsimilaj, kaj ne plibonigus nin. Unue estas bone havi bonajn librojn, kursojn, kolegiojn por la Hindaj lingvaj. Mi starigis lernejojn por fraulinoj en Bhopal kaj ili progresas bonege. Ankau aliaj kolegioj kaj lernejoj en Hindujo faras bonan laboron. La plej grava punkto estas ke ni devas ciam memori la neceson por la "Parda" sistemo, kaj mi esperas ke niaj Okcidentaj fratinoj neniam forgesos tiun ci neceson.

Fidu, kara sinjorino, ke mi estas la unua en mia deziro por la progreso de eduko en Hindujo, kaj se mi povas helpi al vi, mi plezure faros tion.

Deziranta ĉiun sukceson al via granda laboro,

Via sincere,

(Signita) SULTAN JAHAN DE BHOPAL.

Estas necese diri ke mi tre dankas al Sro W. W. Padfield de Bath kiu ciam volante tralegas tiujn ci artikolojn.

الحرام بالشهر الحرام والحرمات قصاصي فمن اعتدى عليكم
 فاعتدوا عليه بمثل ما اعتدى عليكم واتقوا الله واعلموا ان
 الله مع المتقين وقوله تعالى (وما لكم لا تقاتلون في سبيل الله
 والمسيبة ضيقتني من الرجال والنساء والولدان الذين
 يقولون ربنا اخرجنا من هذه القرية الظالم اهلها
 واجعل لنا من لدنك وليا واجعل لنا من لدنك نصيرا الذين
 امنوا يقاتلون في سبيل الله والذين كفروا يقاتلون في
 سبيل الطاغوت) ولكن الذين هم لا يملكون ذرة من الحياة
 يعترضون على حرب سيدنا ونبينا محمد صلى الله عليه وسلم
 فلذلك ان الله تعالى قد ابتلاهم في كل بعضهم بعضا
 فيا اسفا عليهم ويا خيبة لتهذيبهم نعم ان الحرب
 تكون جائرة اذا كانت دفاعيا كما كانت حرب سيدنا
 ونبينا محمد ص في حفظ الاعمى والملك والنفوس فالحمية
 لله رب العالمين حيث قد احسست الضرورة بايذاء
 شخصي رباني نبيي كامل مرسل من جانب الله تعالى واعني
 به سيد الاولين والآخرين محمد صلى الله عليه وسلم
 لانه اسوة حسنة كما قال الله تعالى (ولكم في رسول
 الله اسوة حسنة) وايضا انه كامل في مكارم اخلاقه
 كما قال تعالى (وانك لعلى خلق عظيم) فديغنا هو
 الحق ونبينا محمد ص هو الكامل لا غير فباحرقى ان
 يتبع هؤلاء صلى الله عليه وسلم كان رحمة للعالمين ط
 اللهم صل وسلم عليه وعلى اتباعه وزد وبارك
 (المترجم) ابوالعباس الحويزي (مولي فاضل)

أو تخربوك ويكروون ويكر الله والله خير الماكرين)
 فبعد هذه التكاليف العظيمة والمصائب
 الشديدة اذن الله تعالى لسيدنا ونبينا محمداً
 صلى الله عليه وسلم بأن يُعلن الحرب انتصاراً
 وايضاً اعلاء كلمة الحق وتوحيد الله تعالى وحده
 الناس جميعاً لا دحلاك الناس ولا لرفع الامم
 والامان منهم ابداً ابداً كما يُفهم من قوله جل وعلا
 في كتابه الحميد وفرقانه المجيد (اذن للذين
 يقاتلون بانهم ظلموا وان الله على نصيرهم لقدير
 الذين اخرجوا من ديارهم بغير حق الا ان يقولوا
 ربنا الله) وقوله تعالى (قل للذين كفروا ان ينتهوا يغفر
 لهم ما قد سلف وان يعودوا فقد مضت سنة
 الاولين وقاتلوهم حتى لا تكون فتنة ويكون الدين
 كله لله) وقوله (وقاتلوا في سبيل الله الذين يقاتلونكم
 ولا تقعدوا ان الله لا يحب المعتدين واقتلوهم
 حيث ثقفتموهم واخرجوهم من حيث اخرجوكم والفتنة
 اشد من القتل ولا تقاتلوهم عند المسجد الحرام
 حتى يقاتلوكم فيه فان قاتلوكم فاقتلوهم كذلك جزاؤ
 الكافرين فان انتهوا فان الله غفور رحيم
 وقاتلوهم حتى لا تكون فتنة ويكون الدين لله
 فان انتهوا فلا عدوان الا على الظالمين المشركين

الشخص إذا عاب غيره أو اتهمه لا يذنب من دار
 الدنيا حتى يقع هو بنفسه في ذلك العيب أو تلك
 التهمة وكذا لك القوم أيضاً إذا عابوا غيرهم أو
 اتهموهم فلا يذنبون من الدنيا حتى يقعوا في تلك
 العيوب قال الله تعالى (لا يسخر قوم من قوم عسى
 أن يكونوا خيراً منهم) ولا تخفى أن التهم والسبب
 والدعوات الواحشية لا تكون نتائجها خيراً وبركة
 أبداً أبداً ثم لا تخفى أيضاً أن حرب سيدنا
 ونبينا محمد صلى الله عليه وسلم ما كانت إلا من
 الظلم الشديد والمصائب الشتى التي صدرت
 من أيدي الكفار والمشركين على سيدنا ونبينا
 محمد صلى الله عليه وسلم وعلى المسلمين الذين
 أسلموا معه في ظرف الثلاثة عشر سنة من قبل هجرته
 إلى المدينة مثلاً كشطير ياسر ابن عمار الصحابي المشهور
 بين جهليني وقتل أم عمار رضي الله عنها بذلك من بعد
 هجرته صلى الله عليه وسلم إلى المدينة الطيبة
 وأما المصائب والتكاليف التي جرت من الكفار قبل
 الهجرة فهي كثيرة مثلاً كرميهم آياه بالاحجار والأقذار
 وإيذائهم آياه في سبيل الدعوة الحقة الإيذاء العظيم
 لحصرهم آياه في شعب بني عامر زهاء ثلاث سنين
 لا يصل إليه وإلى من معه القوت الآخفة حتى أنهم
 أكلوا ورق الشجر بل أنهم صموا على قتله كما قال الله
 تعالى (واذ يكرهون أن يكفر بالذي نزلت فيهم آياته فلو أنهم
 لم يؤمنوا به لكانوا من الخاسرين)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

أَنْ تَحْذَهُ الْحُرُوبُ الْعَظِيمَةُ الشَّانِ الْمَذْهَبَةُ لِلْعَقُولِ وَالْأَذْهَانِ قَدْ حَيَّرَتْ النَّاسَ جَمِيعًا وَنَقَصَتْهُمْ عَيْشَتَهُمْ وَانْقَصَتْهُمْ مَعَائِشَتَهُمْ بَلْ أَنْتَ هَا قَدْ عَمَّتَ بِالْأَهْلَاكِ جَمِيعَ الْحَيَوَانِ وَكَذَلِكَ الزَّرْعُ وَالْبَسَاتِينِ لَا تَأْخُذُ بَدَلِ الْغَيُوثِ الرَّاحِمَةِ بِحَالِ رِصَالِ الْبِنَادِقِ الظَّالِمَةِ الْمَظْلَمَةِ وَآيْضًا أَنْتَ تَعُوْضُنَا بِدَلِ اصْوَاتِ الرَّعْدِ الْبَشْرَةِ بِنَزُولِ الرَّحْمَةِ بِاصْوَاتِ الْأَطْوَابِ الْمَرْجُوعَةِ الْمَذْهَبَةِ لِكُلِّ قَلْبٍ الْمُنْذَرَةِ لِلرَّجَالِ بِالْخَاتِمَةِ - وَمَا صَدْرُ هَذِهِ الْبَلَدِ يَا أَلَا مِنْ الْأَقْوَامِ الْمَدْعِيَةِ التَّهْذِيْبِ وَالتَّرْقِيِ فَيَا عَجَبًا لِهَذَا التَّهْذِيْبِ وَيَا اسْفًا عَلَى بَدَلِ طَائِفَتِهِمْ وَقُوَّتِهِمْ فِي أَهْلَاكِ بَعْضِهِمْ بَعْضًا فَصَارَ أَثَرُ التَّهْذِيْبِ وَتَنْوِيرِ الْعُقُولِ فِي تَرْقِيِ الْعِلْمِ وَالْفَنَائِعِ وَبَالِغًا لَهُمْ وَعَيْبًا عَظِيمًا عَلَيْهِمْ لِأَنْ هَدَمَ الْقَوَامِعَ وَاحْرَقَ الْكِنَائِسَ وَتَخْرِبَ بَيْتَاتِ الْعِبَادَةِ وَالْمَكَاتِبَ وَرَفَعَ الدِّمْنِ وَالْأَمَانِ وَأَهْلَاكَ النَّاسَ لَطْفَةً كَبِيرَةً عَظِيمَةً تُبَيِّنُ فِي التَّوَارِيخِ إِلَى أَبَدِ الْآبَادِ - نَعَمْ نَعَمْ أَنْتَ هَلُولَاءِ الْأَقْوَامِ هُمُ الَّذِينَ كَانُوا يُرْمُونَ سِيَاهًا أَعْتَقَلُوا أَنْتَ حَرْبَ سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانُوا يَعْبُدُونَ تِلْكَ الْحَرْبَ الْبَنِيَّةَ عَلَى أَسَاسِ أَعْدَاءِ كَلِمَةِ الْحَقِّ وَتَكْلِيْمِ الدِّينِ خَالِصًا لِلَّهِ تَعَالَى فَقَدْ أَوْقَعْتَهُمْ تِلْكَ التَّهْمَ وَالْإِعْتِرَاضَاتِ الْوَاحِيَةَ فِي هَذِهِ الْحُرُوبِ الشَّدِيدَةِ الْمُهْلِكَةِ لِرَجَالِهِمْ وَعِيدَتِهِمْ وَشَوْكَتِهِمْ لِأَنْ